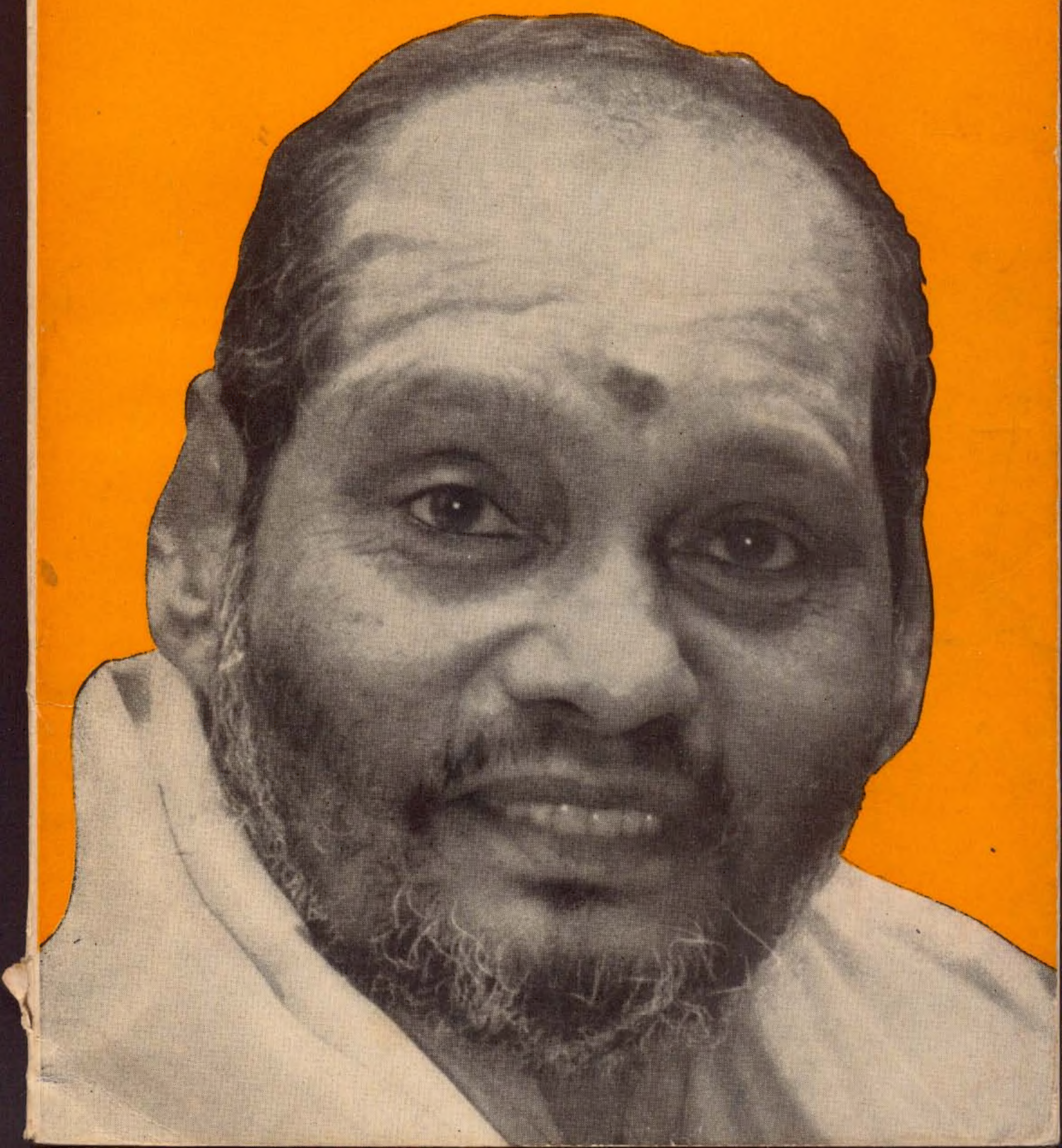
INTRODUCTION TO KASHMIR SHAIVISM



INTRODUCTION
TO
KASHMIR SHAIVISM



Gurudev Siddha Peeth

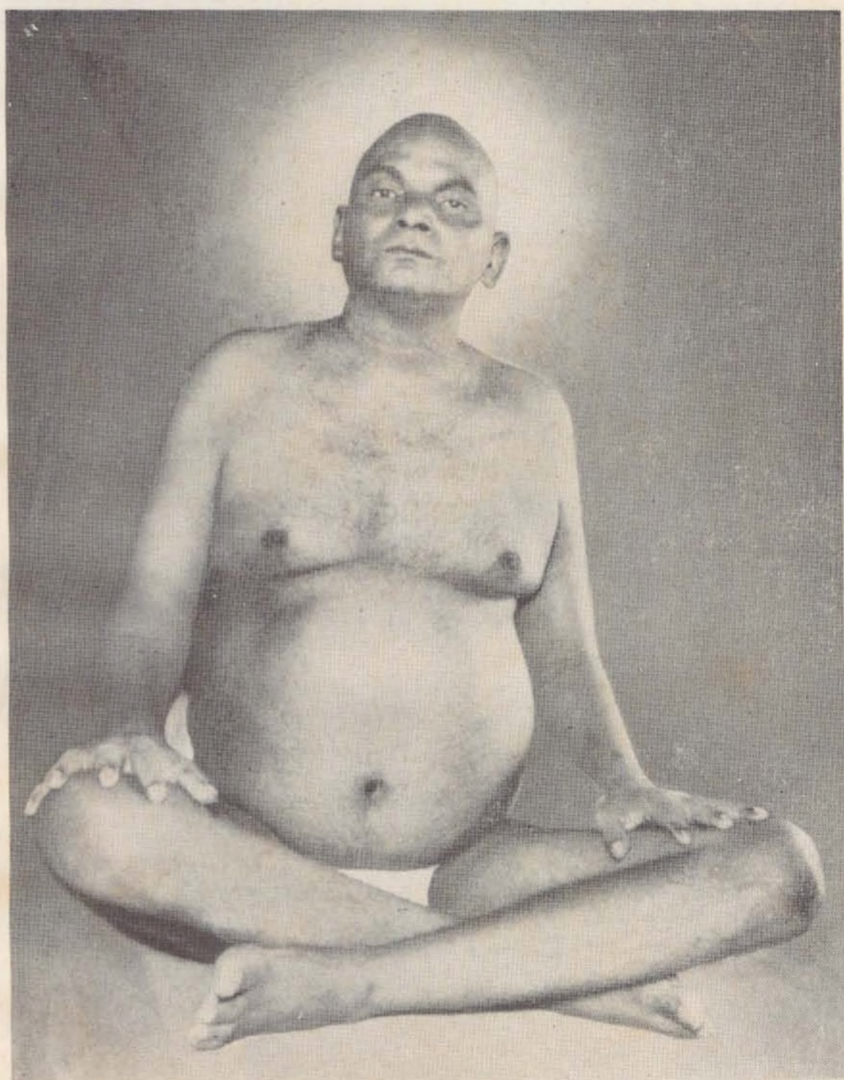
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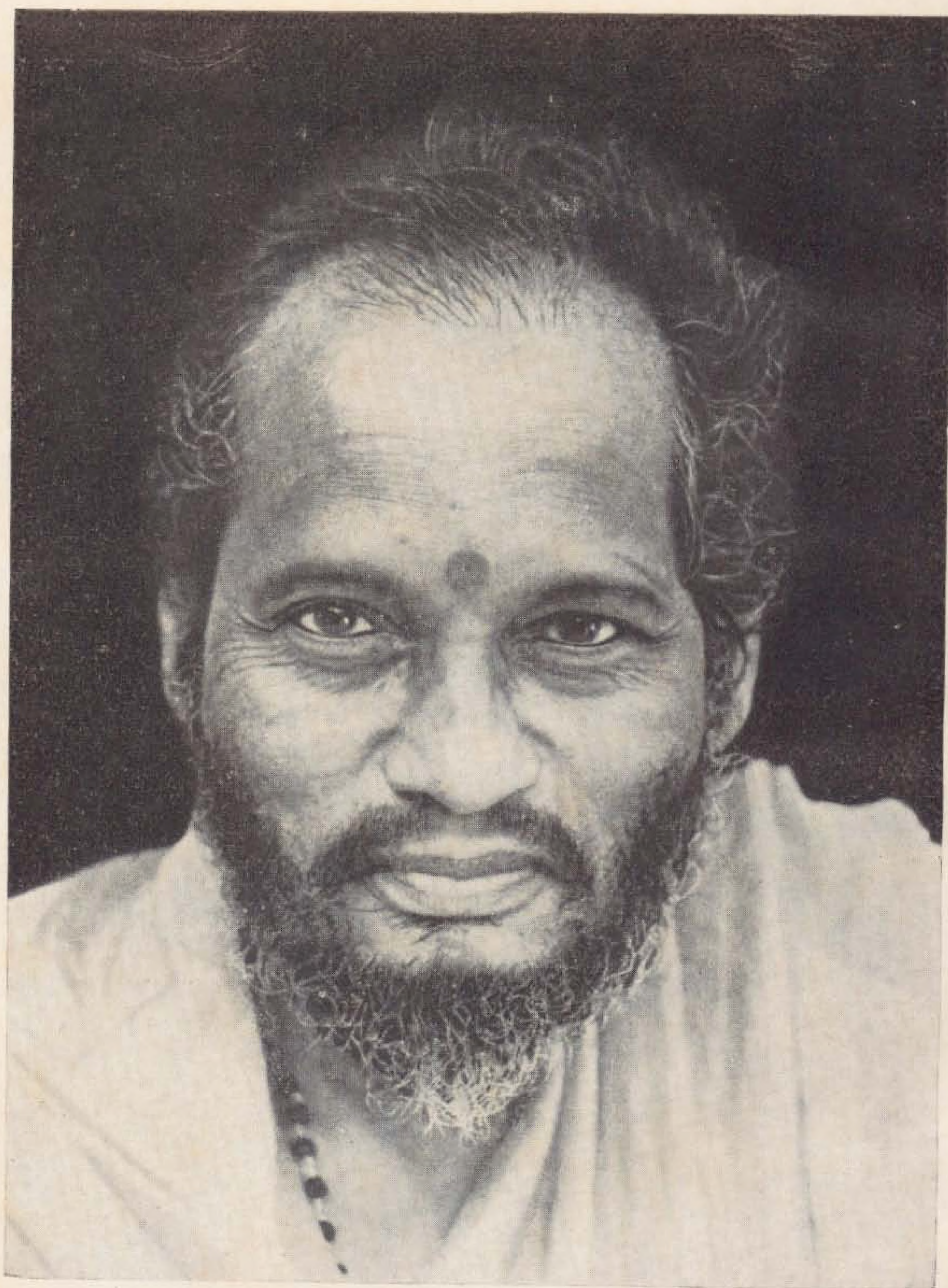
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BHAGAWAN NITYANANDA



Swami Muktananda

BABA'S MESSAGE

My dear Siddha Students,

ONE WHO has realized Paramashiva, who has without question perceived the Supreme Truth in its essential nature, becomes free from fear. He perceives Paramashiva as concretely as he would an Amalaka fruit on his own hand. He who has attained Paramashiva, who has become Shiva, who has experienced and realized Shiva through the grace of Sri Guru, sees that the entire universe is Shiva.

Sri Guru instructs his disciple in the sadhana of Paramashiva, thus infusing the sadhana itself with Shiva. The seeker then practises the sadhana, maintaining the awareness, "I, too, am nothing but Shiva." The seeker performs all actions with the awareness that he is Shiva; and thus he understands that Shiva alone performs all actions, that it is Shiva who does everything.

The initiated seeker sees unity within diversity. He carries out this sadhana of Shiva with the understanding that Shiva, the indweller of all beings, is the enjoyer as well as all the objects of enjoyment. The seeker has the awareness, "I am nothing but Paramashiva, undisturbed by conditions such as pleasure, pain, or delusion; transcending this world and yet existing within it in all objects—movable and immovable, sentient and insentient".

One only sees what is in the world, and yet the world is as one sees it. Shiva alone exists in both unity and diversity, shining inside as well as outside all beings, all states,

all actions, and all objects. Only this is Shiva drishti, the perception of Shiva. To understand that all things, existent and nonexistent, are Shiva just as they are—from Parabrahma Paramashiva down to the most infinitesimal atom—and to see nothing but Shiva in them is to see with the eyes of Shiva.

This is the experience of jnana, or knowledge. This is the teaching of Sri Guru. This is the philosophy of Shaivism. This alone is the understanding which will draw the grace of God. This alone is the true means to liberation. This alone is the sadhana to attain Shiva. This is the command of the Guru.

Your own,

SWAMI MUKTANANDA

PREFACE

According to legend, Lord Shiva appeared in a dream to a venerable teacher by the name of Acharya Vasugupta, who lived in Kashmir in the ninth century. Lord Shiva told Vasugupta that He had inscribed secret teachings on a huge rock and that he should find this rock and spread these teachings to those who were worthy to receive them. This is the origin of the *Shivasutras,* and the beginning of the writings on Kashmir Shaivism.

Baba visited Kashmir in 1973 primarily to see that rock. It is a big flat stone at the base of Mahadevgiri Mountain. A stream runs beside it. On the opposite bank is a deep forest in which Vasugupta's ashram is said to have been. The intervening years have wiped away the writings which were found on the stone, but the feeling remains. We sat on the rock, Baba broke a coconut and burned some incense, and we all chanted *Paduka Panchaka* and *Guru Gita.* So, as the sun set, we sang to the glory of the Guru, the one who helps us realize the teachings of Shiva within ourselves.

After that chant, Baba talked about Kashmir Shaivism and explained that this philosophy describes the highest truth as supreme Shiva. Shiva is Chaitanya, the everlasting and all-pervasive consciousness. All that is experienced in the world is Shiva. Although the world appears to be different from Him, it is born of Him and He is the very fibre of its existence. Thus Shiva is within the world as well as beyond the world. Shiva by His own free will sends forth the universe from His own being, imparts existence to it, and again withdraws it into Himself. The creation and dissolu-

tion of the entire universe takes place within the winking of Shiva's eyes.

The creative power of Shiva is known as Shakti or the divine Chiti which is identical with Him. Through this Shakti, pure consciousness contracts and becomes everything in this world, manifesting as both subject and object. In this process, Shiva limits His powers and becomes the individual soul who forgets his own perfection. He considers himself small and sees differences between himself and the rest of the world. This is his impurity or *mala*. Only when he receives divine grace from a Guru in the form of Shaktipat does he turn within himself, lose his impure understanding, and discover his true nature. The consciousness again expands to its original state, and the individual soul realizes his oneness with the supreme Shiva. Once man knows himself as Shiva, wherever he looks he sees nothing but Shiva.

Kashmir Shaivism holds an important place in Baba's teachings. He often quotes from the Shaiva scriptures in his lectures and writings and he frequently recommends that Siddha students read the *Shivasutras* and *Pratyabhijna Hridayam,* two of his favourite treatises on Kashmir Shaivism. He says that Kashmir Shaivism is the pinnacle of all philosophy, that there is nothing beyond it.

He says that Kashmir Shaivism is not the product of man's imagination, that it is a practical philosophy, a philosophy of experience. Just as there are manuals to help man understand the workings of an electrical appliance, so Kashmir Shaivism is a manual to help man know his own inner being, the Self.

In his preface to *Siddha Meditation,* his commentary on the *Shivasutras,* Baba writes, "The Shiva principle is the highest truth, immortal and self-luminous. Shiva is the Self of all. There is nothing which is not Shiva. There is no place which is not Shiva. There is no time which is not Shiva. No single thought that arises can be separate from Shiva. This awareness is the awareness of Shiva. Here, there, wherever you

look is Shiva. The *Shivasutras* are alive with this divine consciousness."

This small book prepared by Swami Tejomayananda is a synopsis of Kashmir Shaivism. Its purpose is to provide a long-requested text which explains to Siddha students the philosophy which Baba speaks of so highly. Thus it is an elementary text, giving the basic information about Kashmir Shaivism. I hope this philosophy, which here is made easy to understand, will inspire the readers to become Shiva.

Swami Prajnananda.

Ganeshpuri, November, 1977.

CHAPTER ONE

INTRODUCTION TO KASHMIR SHAIVISM

KASHMIR Shaivism is a monistic philosophy which occupies a distinguished position among the various schools of thought. Its basic tenet is that the entire universe is nothing but conscious energy and that everything in the universe is that consciousness expressed in different forms. It provides the most complete analysis of human personality and the deepest, most comprehensive psychology of man.

The word "Shaivism" is derived from Shiva, which is the name given to the Ultimate Reality. The philosophy is called Kashmir Shaivism because the *Shivasutras** on which it is based were revealed in the State of Kashmir in India and many of the philosophers who studied and wrote about the system lived in that area. This system deals with the threefold principle of God, soul, and matter and for that reason is also called Trika Shasana, or simply Trika. Therefore, the terms Kashmir Shaivism and Trika may be used interchangeably.

In the 9th Century A.D., a saint named Vasugupta had a dream in which Lord Shiva appeared to him and told him the whereabouts of a rock with a series of teachings inscribed on it. These teachings, which were named the *Shivasutras*, form the foundation of Kashmir Shaivism. Vasugupta taught the philosophy of the *Shivasutras* to his disciples, and they and their disciples in turn expounded it and spread it throughout India.

The literature** of the Shaivite philosophy may be broadly divided into three groups: Agama, Spanda, and

**See Appendix I.* ***See Appendix III.*

Pratyabhijna. Agamas, such as the *Shivasutras*, are believed to be revelations — writings inspired, if not actually produced, by God. The Spanda literature lays down the important doctrines of the system, expanding the revelations; and the Pratyabhijna literature interprets those doctrines in a reasonable and logical manner.

Kashmir Shaivism describes one's own true nature, the nature of the world around him, and God. So the aim of this system is to help the individual achieve Self-realization. According to Shaivite thought, Self-realization is the recognition of one's own true nature by removal of the veil of ignorance. This recognition is the awareness that one is united with God and everything in the universe.

The experience comes through grace, received from a Siddha Guru, a perfected master, who has realized his union with God. By virtue of this realization, a Siddha is a direct channel for the dispensation of divine grace. He has the power to transmit his own Shakti, or spiritual energy, into the seeker, thereby awakening the dormant Shakti known as Kundalini. This transmission of Shakti is technically called "Shaktipat,"* which literally means the descent of Shakti. A Siddha can bring about this awakening by a touch, a word, a look, or even a mere thought.

As long as man lives on the mental plane, he has no access to the spiritual realms. He can surrender his self-will to the will of God by raising the level of his consciousness. This is accomplished by the practice of yoga and meditation, and it ensures that all his activities will be regulated by the will of God. In the *Upanishads* it is stated that the Self cannot be realized by means of the intellect, scriptural study, or spiritual discourse. It can be realized by him alone whom God favours and to whom He reveals Himself.

The bestowal of redemptive grace is one of the five principal functions of God. It is independent of human action. Whatever intellectual and spiritual knowledge a person may possess, there is no guarantee that he will attain

*See Chapter five.

Self-realization unless he is blessed with the grace of the Lord.

The free will of man on the plane of normal consciousness functions through the egoistic limited self. The more one liberates the self from the shackles of the mind, the more one's divine nature will unfold itself. If one then applies one's free will, it will become a potent means to Self-realization.

All systems of Indian philosophy are in complete agreement that the purpose of pursuing philosophy is to rid oneself of sorrow and suffering and to experience supreme bliss. They also agree that the way to accomplish this goal is to gain knowledge of the true nature of one's own Self, God, and the universe. This knowledge frees man from the bondage of ignorance which, as all teachers agree, is the cause of human suffering.

Indian philosophy generally does not attempt to train one to discern metaphysical truths. It enables one rationally to understand the Reality experienced by Self-realized men and thereby gives one incentive to seek that experience oneself. This comes only through the grace of the Guru. In this light, philosophy is seen not as a theory about life, but as a way of living, for the study of philosophy is a means by which man can attain his highest aspirations. It is not a question of a new discovery, but rather the "recognition" of the Truth, which already exists everywhere.

According to Indian tradition there is only one Ultimate Reality, but there are six fundamental interpretations of that Reality. These are called Shad Darshanas or the Six Systems of Philosophy. They describe the physical universe known by the senses in light of a Reality which lies beyond the senses. This Truth is attainable only through scriptural revelations or through the grace of enlightened beings.

The Shad Darshanas constitute the classic philosophical systems of India. They are Nyaya, Vaiseshika, Sankhya, Yoga, Purva-Mimamsa, and Uttara-Mimamsa or Vedanta.

Nyaya, founded by Gotama Rishi, is a system of logic and is concerned with the means of acquiring right knowledge.

Vaiseshika, founded by Kanada Rishi, classifies all knowledge of the objective world under nine basic realities — earth, water, light, air, ether, time, space, soul, and mind. It discusses how the various combinations of these nine basic realities bring all things into being.

Sankhya, founded by Kapila Rishi, comprehends the universe as a sum total of twenty-five tattvas or categories, which are derived not from nine basic realities but from two — spirit (Purusha) and matter (Prakriti). In no way does it discard the basic realities of the previous system. It only shows that they are not final, in the same way that the breaking down of the atom into electrons and protons did not discard the existence of the atom, but only showed that it was not the last possible reduction of matter. Sankhya shows that all things are evolved out of pre-existing material, which is the static background of the universe and which simply unfolds itself as a rose unfolds from its seed.

Yoga, founded by Maharishi Patanjali, is the practical aspect of the Sankhya doctrine. In yoga the primary concern is with the means by which an individual can control his mind and thus know Reality by direct experience.

Purva-Mimamsa, founded by Jaimini Rishi, is concerned chiefly with the correct performance of Vedic rituals.

Uttara-Mimamsa or Vedanta, founded by Badarayana Rishi, is an inquiry into the nature of the Ultimate Reality, which is called Brahman. It does not totally discard the findings of Sankhya, but contends that there is only one Ultimate Reality. Its analysis of the process of cosmic evolution is very similar to the Sankhya. Vedanta shows that the universe of infinite variety is only an illusion and that all things are one basic substance which appears in different forms.

Kashmir Shaivism is not merely an intellectual pursuit, but a system which actually enables man to know his

Self and to understand its identity with the cosmos and its source, God. It lays down the psychological basis for the evolution of human personality and recognizes that Self-realization lies beyond the experience of the senses. This philosophy is based primarily on direct personal experience, secondly on reason, and thirdly on scriptural authority.

It is the belief of many scholars that no study of the philosophical systems of India would be complete without Kashmir Shaivism, for it is more comprehensive than any of these Shad Darshanas. For that reason, Kashmir Shaivism occupies a special position in Indian philosophy. Its major premise is that there is only one Ultimate Reality and that this Reality has two aspects, one transcending the universe (Prakasha) and the other operating through it (Vimarsha).* Kashmir Shaivism postulates thirty-six tattvas or categories in the process of cosmic evolution. What the other systems merely assume, Kashmir Shaivism explains, for it shows the origin of spirit and matter, it discusses the nature of the Ultimate Reality, and it explains the cause of the initial impulse (Spanda)** in nature which began the process of creation.

Kashmir Shaivism accepts the fundamental premise that Pure Consciousness is the basic substance of the universe. However, it differs from the Sankhya and the Vedanta systems in its interpretation of the three basic problems: (1) What is the nature of the Ultimate Reality? (2) What is the cause of its first movement? and (3) What is the nature of its manifest form?

See Chapter Two. ***See Chapter Three.*

CHAPTER TWO

PARAMASHIVA — THE ULTIMATE REALITY

WHAT IS the nature of the Ultimate Reality? To solve this problem the Sankhya system assumes the existence of two independent realities, Purusha and Prakriti, and thus constructs a dual system. The Vedanta system assumes a single Ultimate Reality, Brahman, and then supports this hypothesis by introducing another principle, Maya, which is held to be both not real and not unreal, which is counter to logic. Therefore, Vedanta is still tainted by the suggestion of a sort of dualism.

Kashmir Shaivism constructs a pure monism which assumes a single Reality with two aspects, Prakasha (lit. light, the principle of self-revelation) and Vimarsha (lit. experience, the self-consciousness which brings about the world process): Both are real because the effect cannot be different from the cause. In this way Kashmir Shaivism reconciles the dualism of Sankhya with the monism of Vedanta. However, it is said that logic can never construct an unassailable monism. Therefore, final proof of these two aspects can be obtained only through direct experience of samadhi, which is achieved through the grace of the Guru.

The Ultimate Reality is the core of all things and all beings. It has many names. It is called Chaitanya (consciousness), Parasamvit (the supreme experience), Parameshvara (the Supreme Lord), Anuttara (higher than which there is nothing), and Paramashiva (the Supreme Shiva). Here we shall call it Paramashiva.

Although Paramashiva is beyond description, philosophers still attempt to describe Him. He is beyond all mani-

festations. Paramashiva is referred to as masculine, although the Ultimate Reality is neither masculine nor feminine. He is beyond the limitations of form. He is one and the same in all things and beings. He is beyond the limitations of time and space. He is eternal, infinite, all-pervading. He is all-knowing, all-powerful. He is beyond change, always remaining transcendental and undiminished in the same way that a candle lighted from another candle does not diminish the light of the first candle.

As already mentioned, Paramashiva has two aspects, Prakasha and Vimarsha. They are two inseparable sides of one single Reality like the two sides of a coin, and they always remain in a state of perfect co-existence with each other.

Prakasha is the aspect of self-revelation which illuminates everything. As the *Kathopanishad* puts it, "By its shining, everything shines. By its light alone does all this shine".

Vimarsha is the aspect which uses this light to survey itself. This self-observation of the Ultimate Reality is called Vimarsha. It is the non-relational, immediate awareness of "I". It is this pure "I"-consciousness or Vimarsha that is responsible for the manifestation, maintenance, and reabsorption of the universe. Therefore, Vimarsha is called Parashakti (supreme power). Thus, the Ultimate Reality is not only Universal Consciousness, but also universal psychic energy or power. For that reason it is described as both transcendental and immanent.

Of the many powers of Paramashiva, only five are fundamental: chit-shakti, ananda-shakti, iccha-shakti, jnana-shakti, and kriya-shakti.

(1) Chit-shakti is described earlier as Prakasha, the power of self-revelation, by which the Supreme shines by Itself. This aspect is known as Shiva.

(2) Ananda-shakti is the power of absolute bliss, which is totally independent. This aspect of the Supreme is known as Shakti.

(3) Iccha-shakti is the power of feeling supremely capable, the power of forming a divine decision regarding what to do or what to create. This is the power of will of Paramashiva. This aspect is known as Sadashiva or Sadakhya.

(4) Jnana-shakti is the power of knowledge, the power of maintaining all objects in conscious relationship with oneself and also with one another. This aspect is known as Ishvara.

(5) Kriya-shakti is the power of action, the ability of Paramashiva to assume any and every form. This aspect is known as Shuddhavidya or Sadvidya. The universe is nothing but an unfolding or expansion of the Supreme Shakti. The vast multiplicity of the universe, both subjective and objective, is contained within the power of the Supreme, exactly as the potential multiplicity of a tree exists within the seed.

The Prakasha or transcendental aspect of Paramashiva or Pure Consciousness exists as a logical necessity, for there must be a condition beyond which further analysis cannot go (Anuttara) in order to avoid the logical fallacy of "regressus ad infinitum". Since something cannot come out of nothing, this Ultimate Reality must contain all things in their fullness. Therefore, in order to account for feeling or experiencing, it must be Universal Consciousness. This aspect of the Universal Consciousness is technically referred to in Kashmir Shaivism as chit. In order to account for joy, it must be universal bliss. This is called ananda. In order to account for desire, it must be universal desire. This is called iccha. In order to account for knowledge, it must be universal intelligence, which is called jnana. In order to account for action, it must be universal action, which is called kriya. The technical term used to describe the eternal substance in which all things are inherent is chaitanya, which means the changeless aspect of Pure Consciousness, the universal intelligence, or spirit. It is technically defined as Sat-chit-ananda, that is, being-consciousness-bliss. This does not mean that being is a consciousness of bliss, but that being is conscious and bliss as such. This re-

presents the perfect condition of the supreme ideal, when nature rests in herself, when there is no feeling of a want to be satisfied, when there is no feeling of a need to go forth. It is the transcendental condition of universal potentiality.

Chaitanya is, therefore, Pure Consciousness and can be defined as the boundless space in which the universe is born, grows, and dies; the continuum of experience that pervades, sustains, and vitalizes all existence; the source of all things; the spiritual substance of all things; the foundation upon which all things appear; the one and only Reality.

It is by definition without parts (nishkala) and, therefore, unproduced, indestructible, and motionless, for all these necessitate the displacement of parts. It is also eternal and all-pervading and, therefore, with no inside or outside. It is without attributes (nirguna) and, therefore, beyond time and space. It is beyond the mind and, therefore, not a subject of knowledge. It is a principle of pure experience and can be realized only in the ecstasy of spiritual illumination through grace.

CHAPTER THREE

NATURE OF UNIVERSAL MANIFESTATION — THE PLAY OF UNIVERSAL CONSCIOUSNESS

WHAT IS the nature of the manifestation of this Ultimate Reality? Sankhya, Vedanta, and Kashmir Shaivism acknowledge the existence of the manifest world; but, as it was mentioned briefly in Chapter One, each has a different interpretation of the relationship between the Ultimate Reality or Pure Consciousness and the manifest world of matter.

Kashmir Shaivism contends that the effect cannot be different from its cause. The world of matter is only a play of consciousness, another form of itself, in the same way that the web spun by a spider is a part of its own substance in another form. In this system the process of the manifestation of consciousness is called "abhasa," a shining forth. This is founded on the belief that the Ultimate Reality never changes, but always remains transcendent and undiminished.

Spanda — The Initial Impulse

What is the cause of the first movement or the impulse to create? Sankhya says that it is due to the association of Purusha and Prakriti, but no reason is given for this association. Vedanta contends that only an intelligent agent can set Universal Consciousness in motion; so it postulates Brahman or the Supreme Lord. Both systems show where the initial impulse originates, but neither explains why. Kashmir Shaivism answers this question by saying that con-

sciousness eternally alternates between two phases, rest and action, that is, Prakasha and Vimarsha.

The Prakasha phase is a period of potentiality, technically called pralaya or reabsorption. It is the passive phase of consciousness. Here all the forms of the manifest universe are dissolved and their essence reabsorbed by the Universal Consciousness. During the period of potentiality, pralaya, all manifestations are dormant just as the characteristics of a mango tree are dormant in a mango seed. After this period of latency, the universal seeds begin to germinate and consciousness becomes active.

The active phase of consciousness is called srishti or the creation of the universe. This phase of manifestation is also called abhasa (the root "bhas" means to appear or shine, therefore, a shining forth). Each phase of action is said to generate the seeds of potentiality that germinate during the period of rest to bring about the next phase of action, in the same way that the flowering of a mango tree produces the seed for the growth of another tree.

A complete cycle consisting of a srishti (creation) and a pralaya (reabsorption) is technically called a kalpa, which is said to last 4,320,000,000 human years, after which another will follow.* This periodic rhythm of consciousness is called Spanda and is without beginning or end. Its movement is governed by the law of karma, which is based on the principle that for every action there is a reaction. It is popularly known as the law of cause and effect. In other words, the first movement of consciousness is a reaction produced by past action. All nature is regulated by this universal law.

The philosophy of Kashmir Shaivism can be better understood by a careful study of this Spanda principle.** Spanda is the energy that permeates the universe during its processes of evolution and involution. Spanda is consciousness, the impulse, vibration, the ceaseless force from which springs everything that exists. It is the source of universal energy which manifests itself in fear, joy, and anger, and

*See Appendix IV. **See Shree Gurudev-Vani 1967.

which throbs in word and thought. When a person is overwhelmed with ecstasy, joy, or anger, he experiences Spanda. Spanda is the Supreme Universal Power which embodies all manifestations. The cause is not different from the effect although the effect appears to be different. Spanda is the first motion of will, the initial impetus of spirit.

In the *Kena Upanishad* a student asks his teacher, "Who directs the mind towards its object? Who causes the prana or life force to function? Who compels men to speak? What God makes the eyes and ears function?" The teacher answers that the Ultimate Conscious Force or Spanda is the source of all actions, emanations, illumination, and unfolding; but it remains unattached to all these. Furthermore, it is by means of this Universal Conscious Force that the eyes see, the ears hear, the mind thinks, the intellect grasps, the metabolism works, and the planets move.

The power of Spanda is the dynamic aspect of the transcendental Reality. This Reality is the abode of all powers of manifestation and action. Through introspection, an aspirant can experience the inner motive force of Spanda.

Abhinavagupta, the great master of Kashmir Shaivism, observes that Spanda is unobjectified desire, which leads consciousness to feel incomplete. It is the first stage of consciousness before it crystallizes into the reasoning process.

Somananda, another great teacher of Kashmir Shaivism, says that at the moment in which consciousness first begins to create multiplicity, there is an initial movement of the will. The intellect vibrates in amazement and the whole, or Shiva, expands.

Though Spanda is expressed in various ways according to the particular movement in which it manifests, Ramakantha, the author of a commentary on the *Spandakarika,* has used it in the special sense of an inner rhythm of aesthetic spiritiual experience. This may be characterized as a flash of thought or an inner perception such as pleasure or pain. He also uses it in the sense of an unobjectified desire.

All action merely represents an expression of the individual's will. Immediately before beginning an action, one experiences a kind of stir within. Worldly action is therefore a unity because of the oneness of will and purpose. Spanda is the first moment of will, the initial motion of spirit, or the first flutter of Pure Consciousness in the process of the fivefold actions: emanation, existence, dissolution, concealment, and bestowal of grace.

Spanda cannot be understood by intellectual interpretations of metaphysical ideas. It can only be grasped through introspection. One can observe within oneself the various changes that take place in the satisfaction of a wish or desire.

Spanda is that power of consciousness which infuses life into the physical senses, which would otherwise appear inert. That power can be comprehended by a person who observes his own nature. Spanda animates the senses and is the origin of the processes of creation, existence, and dissolution. Every natural phenomenon is brought about by this same power. An individual can watch his thinking process as well as the various steps involved in the fulfilling of a desire and thereby observe Spanda at work.

When a person is thinking of one aspect of an idea, another aspect of the same idea suddenly arises in his mind. In this process, the junction-point between the two thoughts is called unmesha. Modern scientists put it in their own terminology.* They call it an altered state of consciousness or a state of higher consciousness. They say that everything in the universe functions like a pendulum, which moves from one point of rest to another. In other words, all matter vibrates. This point of rest is very dynamic in that it is where the change of direction takes place. At that point it actually disappears for a fraction of a micro-second and then reappears. This means that we have a system in which all our realities exist on an off-on basis. During the off-period we expand and fill the entire universe; then we contract

**See Stalking the Wild Pendulum by Itzhak Bentov.*

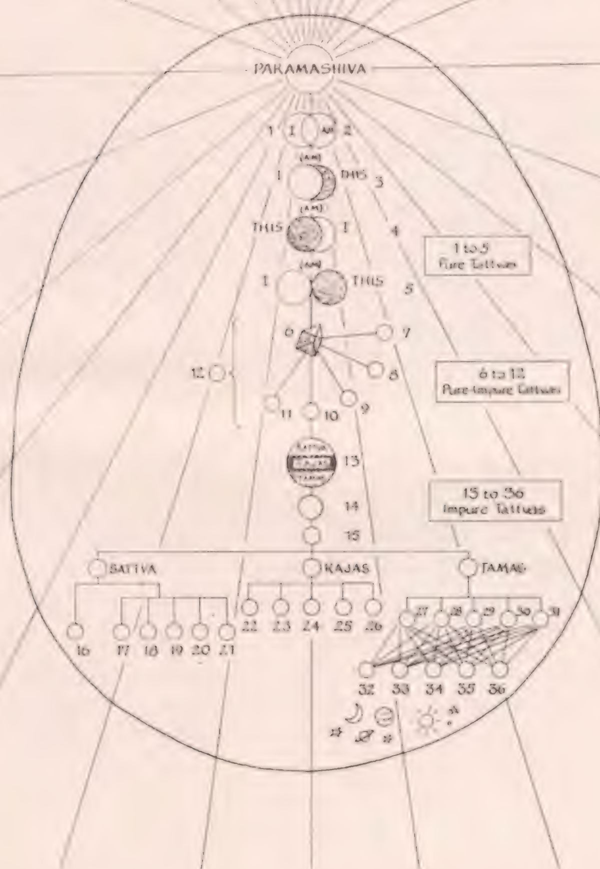
and continue in our normal reality as if nothing had happened. It is not the physical object that expands but rather it is its essence that extends to fill the universe. Thus, everything is in constant communication with everything else, because the essence of all things mingles in that spatial dimension.

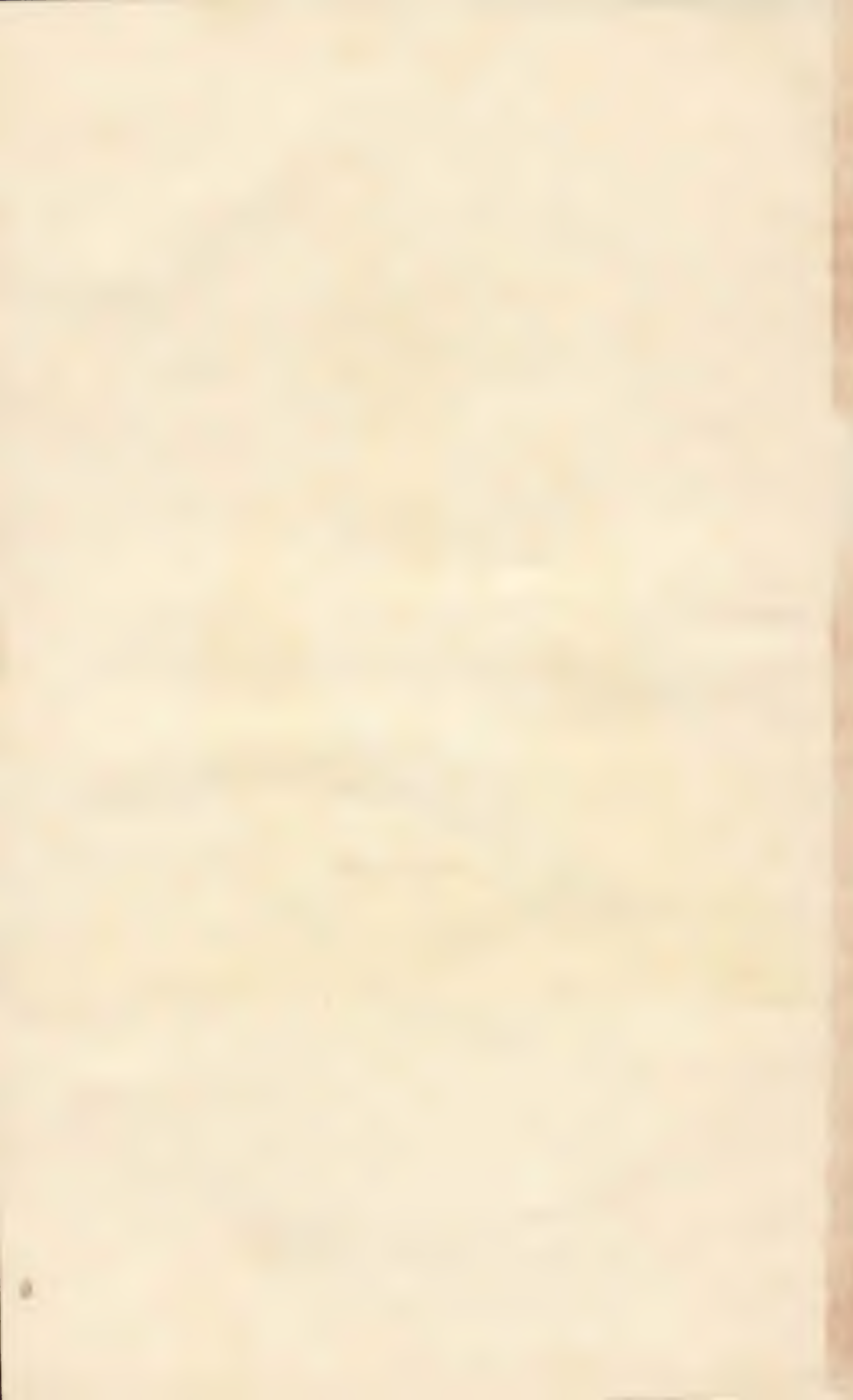
A seeker should become familiar with this junction-point, which is the background of all his thoughts and images. Here he can experience the conscious force which brings about the sudden change from one image to another. The various images are fleeting; but their source, which pervades them all, is unchanging.

In the state of Pure Consciousness, Spanda, or the principle of energy, exists as the essence of activity. Pleasure and pain, the perceiver and the perceived, everything emanates from the Ultimate Principle of Spanda. The only reality that exists is one's own Self in the form of Spanda energy.

Every action in this universe is fleeting, but the doer who is responsible for all actions is unchanging. The Lord who manifests Himself as both the process of knowing and what is known shines through them. He remains untouched by them as pure conscious power (chinmaya). The aspirant who concentrates on Pure Existence will reach this chinmaya state.

Spanda can be observed in the emotional changes that take place in the manifestation of higher levels of consciousness, such as rupa, rasa, nada, and bindu. Rupa refers to form that is capable of producing a pleasant reaction. Rasa is the aesthetic aspect of consciousness, which manifests spontaneously in poetic expression. Nada is the undifferentiated origin of subtle inner speech, which comprehends all words and their meanings. Bindu is a form of light which is entirely subjective and which is the material cause of the pure creation. Spanda can be observed in the manifestation of all these forms.


PROCESS OF CREATION according to KASHMIR SHAIVISM
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Pure Tattwas
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15 to 36
Impure Tattwas
SATTVA
RAJAS
TAMAS



CHAPTER FOUR

PROCESS OF UNIVERSAL MANIFESTATION EVOLUTION AND INVOLUTION

THE WORDS "evolution" and "involution" should be properly understood according to their context in order to avoid confusion. A general understanding of the literal meaning of these words will not be of much use since both of them are relative terms. It is a question of what it is that is undergoing evolution or involution. Here these terms are used with respect to the unfoldment of the universe. It is said that the universe evolves because in this process consciousness unfolds itself and develops from one stage of manifestation to another. From the point of view of Pure Consciousness, however, it gets more and more involved or limited. In other words, the evolution of the universe is nothing but the involution or contraction of Chiti or Consciousness. The *Pratyabhijna Hridayam* (Sutra 5) says: "Chiti Herself, descending from the plane of Pure Consciousness, becomes chitta or the mind by contracting in accordance with the object perceived." In other words, chitta is a stage in the involution of consciousness. The Ultimate Reality becomes more and more involved through multiplying Itself, so to speak, as it descends towards the level of physical creation.

Kashmir Shaivism postulates thirty-six categories to explain the process of cosmic evolution, thus providing the most complete analysis of nature yet devised by any system of philosophy. The twenty-four tattvas or categories from Prakriti (matter) to Prithivi (earth) are the same as those assumed by the Sankhya system; the remaining twelve

tattvas show how Purusha (spirit) is derived from higher tattvas. Each tattva follows logically from the preceding one.

"Tattva" literally means thatness, truth, or reality, that is, the true principle or essence from which each stage is derived. The *Suta Samhita* defines tattva as that which exists until pralaya or cosmic dissolution, whether as objects of enjoyment for the individual soul, as instruments of enjoyment, as the cause of enjoyment, or as the enjoyer.

The interaction of these tattvas through the process of multiplication and differentiation results in many separate, limited entities. However, they also have a collective existence which forms a single unit; it is similar to the relationship between an individual cell and the single living organism of which it is a part. It is not merely a collection of many units but rather a single unity with a definite existence of its own. These collective entities are called the lords of the tattvas or presiding deities. For example, Shirkanthanatha is the presiding deity of the Prakriti Tattva.

After the completion of the process of involution, the divine Shakti reverses Her trend and begins to evolve and reunite what has previously been involved and differentiated. During the processes of involution and evolution all these tattvas are subject to direct realization. They are not merely philosophical abstractions which have no practical bearing on life and are beyond the grasp of the majority of human beings. Their rational comprehension is, of course, not possible without philosophical reflection. However, these tattvas are constantly acting on the general circumstances of daily experience though in a dim and vague fashion. Everyday experience is simply a composite of these principles and elements.

To account for the phenomenon of manifestation, Kashmir Shaivism postulates the Vimarsha aspect of Pure Consciousness, the aspect of change and action. All change is said to take place on the surface of consciousness just as a wave appears on the surface of the ocean, and this appearance must therefore consist of consciousness in the same way

that a wave consists of water. "To manifest" is defined as to appear or become evident to the mind; here it refers to the Universal Mind. Since to appear means to be perceived, this implies both the "perceiver" as well as the "perceived," in other words, subject and object. Both of these factors must be consciousness, for there is nothing else. Consciousness, then, in its subjective aspect, becomes visible to itself as subject and object.

The subject and object in the active aspect of consciousness are technically called "aham" (I) and "idam" (this). They are as closely related as wetness and water or heat and fire; without one the other cannot exist. They are consciousness and the power of consciousness. They appear simultaneously and are eternally related. During the period of pralaya or universal reabsorption, they exist in a condition of equilibrium. When the process of cosmic evolution begins, the balance is upset and the two factors of aham (I) and idam (this) appear. This characterizes the dynamic or Vimarsha aspect of consciousness.

The subject and object must be considered separately for the purpose of explanation, but it should always be remembered that both are present simultaneously. One is always predominant in the same way that a coin has two sides which can be seen, but only one at a time. These two factors are the first two tattvas in the process of cosmic evolution and are technically called the Shiva Tattva and the Shakti Tattva.

1 to 5 Shuddha (pure) Tattvas

1. *Shiva Tattva*

The first manifestation in the process of cosmic evolution is called the Shiva Tattva. Consciousness in this condition is technically called chit, the static aspect of consciousness in the manifest world. Consciousness must be considered here in the broadest possible sense of the term as the power to know (jnana), to feel (iccha), and to act (kriya). Actually there is no English equivalent for chit. Only study and reflection will reveal its full meaning.

By definition a manifestation necessitates a subject and object. The Shiva Tattva is postulated to account for the subject of the dual relationship of universal manifestation. In this condition consciousness is the subject, knower, or experiencer; it is the static centre or support of all things; it is the substratum of all change, like the bed of a river or the canvas of a painting. It can never be seen; it can only be known by its effects.

In this condition the emphasis is on the subject without any awareness of the existence of the object. It is Pure Consciousness; the ideal universe of perfect equilibrium has vanished, and consciousness has begun to stir. The Shiva Tattva is the chit aspect of the universal condition of Sat-chit-ananda.

Since the Shiva Tattva represents the passive aspect of the Pure Consciousness, it is dependent upon the active or dynamic aspect to bring it into being. To account for this aspect of consciousness, the next tattva is postulated.

2. *Shakti Tattva*

The second factor in the process of cosmic evolution is called the Shakti Tattva. The term Shakti is derived from the root "shak," to be capable of; therefore, it is the power of consciousness to act. It is the kinetic or active aspect of consciousness.

The Shakti Tattva is the object (idam) of the dual relationship of universal manifestation. It is the cause of all motion and change observed throughout the manifest universe. Shakti is the universal stream of consciousness that brings all things into being and reabsorbs all things at the end of each cycle of time. Just as Shiva is the chit aspect of the universal condition of Sat-chit-ananda, Shakti is the ananda aspect. When Shakti is predominant, supreme bliss is experienced.

The Shakti Tattva represents the force that produces a strain or stress on the surface of the Universal Consciousness. It polarizes consciousness into the positive and nega-

tive, the aham and idam, the subject and object. It is the universal energy that brings all things into being; and, as such, it is considered to be the feminine aspect of nature, the "Mother of the Universe."

The first two tattvas, Shiva and Shakti, are unproduced, and therefore, eternal. During the period of pralaya they exist in the universal ocean of Pure Consciousness in a state of equilibrium, always ready to manifest once again when the balance is disturbed. Since they are uncreated, they are not actually considered to be stages in the process of the evolution of consciousness. They are merely an appearance on the surface of consciousness, similar to a swell on the surface of the ocean before the manifestation of a wave.

Shakti or cosmic energy is said to have three principal forms to account for the three fundamental psychological steps that precede every action. They are technically called iccha, the power of will; jnana, the power of knowledge; and kriya, the power of action. One follows the other in logical succession; and with the prominence of each respective form in the process of the evolution of consciousness, the next three tattvas come into being.

3. *Sadashiva Tattva*

The third stage in the process of cosmic evolution is called the Sadashiva Tattva. This term is compounded of "Sada," meaning always, and "Shiva," blissful, auspicious, or propitious. This stage is also called the Sadakhya Tattva, the state in which there occurs the first motion of being.

In any manifestation there must be a first step forward. The Sadashiva Tattva is that first step in universal manifestation. It is, therefore, the first evolute of consciousness. As a produced thing, it must, by definition, have parts. Those parts are the dual relationship of "I am this." Here the emphasis is on the "I." The subject is said to become aware of itself in relation to its object. The entire experience is subjective. There is no inner and outer, as in the world we know.

This category accounts for the power of universal desire, technically called iccha shakti, the will-power of consciousness. It manifests as a vague and indistinct feeling, an undefined and unformulated idea that eludes the mind. It is the condition that precedes any action.

As a produced tattva, it is destructible, and therefore, not eternal. As the first evolute produced in the process of the evolution of consciousness, it is the last evolute dissolved in the involution of consciousness at the time of universal reabsorption.

4. *Ishvara Tattva*

The fourth stage in the process of cosmic evolution is called the Ishvara Tattva. The term "Ishvara" means lord. It is used to deify that condition in nature when all is recognized as one.

This tattva is postulated to account for that condition when the subject recognizes the object. It is the stage of complete self-identification, as when one wakes up from a sound sleep. Here the object is said to emerge into full view, and the divine glory of his being is recognized.

This tattva accounts for the power of universal knowledge, tecnhically called jnana shakti, the knowledge of consciousness. It is knowledge as such without reference to any emotion; it is pure awareness without reaction. There is no desire to go toward or away from. It is the knowledge that precedes ultimate action.

5. *Shuddha Vidya or Sadvidya Tattva*

The fifth stage of cosmic evolution is called the Shuddha Vidya, or the tattva of pure knowledge. "Shuddha" means pure, and "vidya" means knowledge. It is also called the Sadvidya Tattva, which refers to true knowledge since "sat" means true.

This tattva is postulated to account for the complete unity in the dual relationship of "I am this." It is, there-

fore, the condition of complete recognition without emphasis either on the subject or on the object.

This tattva accounts for the power of action, technically called kriya shakti, the action of consciousness. In the preceding tattvas, action has been absent. In the Sadashiva Tattva, consciousness was lost in the ecstasy of divine wonder while embracing itself as the subject; in the Ishvara Tattva, consciousness was overcome by exaltation while gazing at itself as the object. In the Shuddha Vidya Tattva, consciousness looks first at the subject and then at the object, which necessitates movement; therefore, this tattva is said to manifest that aspect of Universal Consciousness that creates all things.

The first five tattvas from Shiva to Shuddha Vidya are classified as the pure creation or Shuddha Tattvas. They represent the manifestation of the universal aspect of consciousness in contrast to the limited aspect to follow. They are called pure because the subject and object are seen as a single unit, as one entity. In the condition to follow, the subject and object are perceived as separate. The force that divides them is another form of Shakti. This force is technically called Maya Shakti, the power of consciousness to separate and divide. This is the power to perceive differences.

6 to 12 Shuddha'Shuddha (Pure-Impure) Tattvas

6. *Maya Tattva*

The sixth tattva in the process of cosmic evolution is called the Maya Tattva. The term "Maya" means illusion. Here it is used to refer to the veiling, obscuring force of nature which creates a sense of differentiation. As such, it makes Universal Consciousness, which is unity, appear as duality and multiplicity.

The category of Maya is postulated to account for the manifestation of form out of the formless, the finite out of the infinite. The same principle was assumed in the Vedanta system; but there it was said to be neither unreal nor not

unreal, but rather indescribable. In other words, to a Vedantin, Maya is not part of the Ultimate, yet it is not something else. In Kashmir Shaivism, Maya is considered not as a separate reality, but as the gross power of consciousness and is referred to as Maya Shakti. During the period of pralaya it exists in its subtle aspect. At no time is it ever nonexistent; it is merely dormant.

Maya is defined as the limiting principle which reduces the universal powers of consciousness and produces the states of limited experience. It divides and disperses divine unity of the Godhead and brings into existence mind and matter.

Maya exerts its influence at this stage because of a natural law that action is always followed by rest. This is true at the cosmic level as well as the individual. When nature rests after the experience of universal manifestation, Maya and her five evolutes appear. Therefore, the manifest universe, the world of limited experience is the cosmic dream of nature.

EVOLUTES OF MAYA

7 to 11 The Kanchukas

The five evolutes of Maya are called the kanchukas, derived from the root "kanj," to bind. Here it means the contraction by the power of Maya of the five universal forms of consciousness, namely, chit-ananda-iccha-jnana-kriya. The Lord Himself of His own volition assumes these limitations and contracts His powers. These five forms of universal power as displayed in the five preceding tattvas, namely, Shiva, Shakti, Sadashiva, Ishvara, and Shuddha Vidya, gave rise to the universal experience of eternal existence, all-pervasiveness, completeness, omniscience, and omnipotence. When these five universal conditions are limited by Maya, the five kanchukas come into being. They are Kalaa, Vidya, Raga, Kaala, and Niyati.

7. *Kalaa*

Kalaa means a small part of anything, from the base "gele," to break off. It is the power that limits the universal condition of omnipotence; therefore, it is the cause of the limited agency of the individual soul.

8. *Vidya*

Vidya is derived from the root "vid," to know. It is the power that limits the universal condition of omniscience; therefore, it is the cause of limited knowledge.

9. *Raga*

Raga is derived from the root "ranj," to colour, with respect to the feeling of interest and desire. It is the power that limits the universal condition of completeness. Therefore, it is the cause of love for particular objects.

10. *Kaala*

Kaala limits the universal condition of eternal existence; therefore, it is the origin of time, the cause of the sequential existence of things, which are known and then cease to be known. It is the cause of temporal order — past, present, and future.

11. *Niyati*

Niyati is derived from the root "ni-yam," to regulate or to restrain. It is the power that limits the universal condition of all pervasiveness or omnipresence. Therefore, it is the cause of limitation with regard to space and cause. It connects specific causes to specific effects.

12. *Purusha*

The result of Maya and its evolutes, the kanchukas, is the creation of Purusha and Prakriti. At this stage, the subject and the object have been completely severed and look upon each other as mutually exclusive. Here the dual world of mind and matter is permanently established.

In other words, although the Lord is absolutely free, He puts on Maya and her five cloaks, forgets His true nature, limits His powers, and reduces Himself to an individual soul which is called Purusha. Purusha does not merely indicate a human being, but every sentient being which is thus limited. Purusha is also referred to as "anu," which literally means an atom, a point, because of its limited condition.

Purusha is the permanent aspect of an individual being in that it retains residual traces or samskaras from past lives and passes through countless lifetimes. It is the purely subjective aspect of the individual in that it is the power which experiences.

What the Purusha perceives is not his unity with Prakriti, but the illusion of separation introduced by Maya. The individual soul might identify himself with his own body or certain chosen beings or objects, which are the products of Prakriti, but not with everything in the universe. He is deprived of his omniscience, omnipotence, and unity awareness. This is the difference between the cosmic "I"-consciousness in the pure creation and the individualized "I"-consciousness in the pure-impure creation.

The categories from Maya through Purusha are classified as pure-impure creation because Maya and the five kanchukas are the eternal shaktis of the Lord in a limited form which restrict His universal knowledge and power. They reduce Him to a Purusha or an individual soul. Thus, Purusha is the purely subjective element, but tainted with the impurities of limitations as a result of its association with the five kanchukas and Maya.

13 to 36 Ashuddha (Impure) Tattvas

13. *Prakriti*

While Purusha is the subjective manifestation of the "I am This" experience of Shuddha Vidya, Prakriti is the objective manifestation. According to Kashmir Shaivism,

Prakriti is the objective effect of the Kalaa Tattva.* Purusha is the "experiencer" and Prakriti is the "experienced." Before creation begins, Prakriti exists in a state of equilibrium, which means that the three factors in her existence, the three gunas, are in perfect balance. These three gunas are sattva, rajas, and tamas. Together, they compose Prakriti just as fibre strands constitute a rope. They are the gross forms of the jnana, iccha, and kriya shaktis of Shiva. Because of their grossness and objective nature, all twenty-four tattvas from Prakriti to earth are considered impure tattvas.

The state of equilibrium of the three gunas is explained as follows: a Purusha experiences his Prakriti without any specific feeling. It is a state in which Prakriti does not produce in the Purusha either a calm feeling (sattva) of mere awareness, in which the Purusha calmly and motionlessly enjoys what is before him; neither does it cause a feeling of excitement or interest which would drive him into activity (rajas) of some sort; nor is there any feeling of dullness, inertia, or stupefaction (tamas). It is therefore a state of equilibrium of these three sensations — a peaceful feeling of pleasant but motionless awareness, an active feeling of compelling interest, and a passive or inert feeling of stupefaction. These three types of feelings are referred to as pleasure, pain, and delusion.

The elements which induce these three feelings of calm awareness, moving passion, and dulling inertia are called sattva, rajas, and tamas. Since there is no single equivalent term in English to explain these three gunas, they must be left untranslated.

There is a difference between the Sankhya conception of Prakriti and that of Trika or Kashmir Shavisism. Sankhya believes that Prakriti is one and universal for all the Purushas; whereas, Trika believes that each Purusha has a different Prakriti. Nevertheless, the process of manifestation from now on, as recognized by Trika, is practically the same as that described in Sankhya. We may therefore try to understand it in the light of the Sankhya system.

Tantraloka.

TATTVAS OF MENTAL OPERATION

14 to 16 Buddhi, Ahamkara, and Manas*

14. *Buddhi*

The experience of the Purusha-Prakriti state is like the individual's experience of dreamless sleep — vague, indefinite, and undefined. This is an important point. Since this is the experience of the Purusha-Prakriti state, the manifestation which immediately follows is, in one respect at least, not unlike the experience one sometimes has at the moment of waking. It is technically called, as in Sankhya, the Buddhi, which is better left untranslated. We shall only explain what it means. For a clear comprehension of what Buddhi really is, it has to be considered along with two other tattvas which follow it in the order of manifestation. These are technically called Ahamkara and Manas. Ahamkara may be translated as the individual ego and Manas as mind. For the purpose of clarification, we shall take them in the reverse order — Manas, Ahamkara, and Buddhi.

When we think or speak of a thing, saying "it is such-and-such" — it is a cow, for instance — our verbal conception of this cow, whether spoken or thought of, involves a complicated process which consists of at least four clearly defined operations, even though they may not always be clearly defined as four steps at the time one goes through them. The steps follow one another so swiftly that in many cases they are virtually simultaneous. They may be explained as follows:

The first step involves the senses and is referred to as sensation. This very first operation involves another, namely, attention, without which there can be no sensation at all. There is yet another operation which carves the image of the particular object out of the totality of sensations which press upon the experiencing subject from all sides. This operation is one of "desiring," that is, selecting a certain

*See *Kashmir Shaivism* by J. C. Chatterji.

category or object, to the exclusion of others, out of the confusing mass.

This desiring, seeking, and singling out a certain special category or object from among a whole crowd of sensations is quite different from mere sensation itself. This is the second operation and is called "image-making." However, this image-making is not sufficient to enable a person to speak or think of the object as a cow. What is now actually perceived is no more than a colour-form in space with a particular shape. To transform this mere pattern into thought, it must also be endowed with various other properties such as solidity and life. The sense of perception does not perceive these properties. They are supplied from somewhere else, namely, from the memory of the individual's own past experience. There is absolutely no other source but the individual himself from which they can be obtained. Nor can the properties supplied be anything but a part of his own personal self based on experiences he has had as a particular person born and brought up in a particular situation. In other words, before a mere colour-form, carved out of the block of sensations, can be transformed into the live object he thinks of as a cow, it has to be endowed with something of himself.

In addition, it has to be assimulated and identified with. An individual cannot think or speak of the object as a cow unless he realizes that it is something similar to an experience of his own in the past. It is this identifying of the sensation with part of himself and assimilating it which constitutes the third operation in the psychical process and which ultimately gives him the perception of a cow.

But even this operation does not quite add up to a cow, so that he can think and speak of it as a cow. Before a person can speak thus of the new assimilated image, he must not only make a comparison with other cows he has seen in his past personal experience, but also classify it under the species cow. But where does he get this idea of a species? He has probably not experienced a cow in terms of a species as far as his personal experience is concerned. He has known only particular and individual cows. He must

therefore have a standard of reference which has this impersonal notion of species. It is only by referring to this standard that he is able to form the judgment that it is a cow. This reference to such a standard is the fourth operation in the process of thinking and speaking of an object of perception as a cow and not as a horse or dog.

Of these four operations, the first is accomplished by the senses. The means of the three subsequent psychic operations are respectively termed the Manas, the Ahamkara, and the Buddhi.

Manas is what desires, seeks for, and singles out a particular group of sensations from a mass of them, and builds up or carves a particular image therewith. Ahamkara is what gathers and stores up the memory of personal experiences, and identifies and assimilates the experiences of the present. The sum total of such experiences constitutes the personal ego. Ahamkara is, in other words, what composes the artificial "I" of an individual, as distinguished from the real and innermost "I," which is Paramashiva. Finally, Buddhi is that which not only supplies the standard of reference which is needed to form judgments, but also serves as the means whereby concrete experiences are assimilated into itself for such reference and comparison. Buddhi may thus be spoken of as the impersonal or superpersonal state of consciousness of a limited individual.

This Buddhi comes into manifestation from Prakriti as the experiencer wakes up, following the same principle which we find in operation in our daily lives, as our consciousness passes from a state of sleep to one of wakefulness. As the Purusha wakes up, this first waking consciousness after the sleep of Prakriti is called Buddhi. Buddhi is, in other words, the memory of the Universal "All-this," which formed the experience of the Shuddha Vidya but afterwards became dim and indefinite in the Purusha-Prakriti stage. In addition, Buddhi has other contents which are derived from the later experiences of the individual. These are called samskaras, the refined and distilled essences abstracted out of the concrete experiences of one's daily life.

15. *Ahamkara*

From Buddhi is produced Ahamkara, which is the identification of oneself as a particular person. It is not merely an abstract "I," but is always "I am so-and-so." This "I" or ego is an aggregate of all the experiences one has had from childhood.

The difference between Ahamkara and Buddhi lies in the fact that the former is the experience of "I am all this and all this is mine," while the latter is simply the experience of "all this is," without any notion of "I" or "mine".

Furthermore, as Ahamkara exists by selecting certain elements either as possessions or as parts of itself, its function is essentially one of self-appropriation. Ahamkara may even be considered as this power of self-appropriation alone — of building up materials into an ego.

Although Ahamkara is an experience in which the rajo guna predominates, it contains the other two gunas as well, but in a subdued and supressed form. Similarly, tamas and rajas exist in the Buddhi, even though sattva is the most prominent. It is important to remember that since Prakriti is simply the gunas in a state of equipoise, all its derivatives, such as Buddhi, Ahamkara, and the others which follow, must contain all three gunas, even though only one of them predominates at a time while the other two remain in a subdued form.

16. *Manas*

From Ahamkara is produced Manas. It is a state of activity which is busily engaged in building up or carving images as fast as the senses supply information regarding the external universe. It also includes the factor of attention, which constantly moves from sense to sense. A person may have the whole world before him and his senses may be bombarded by numerous stimuli; yet, these stimuli may not produce any sensation whatsoever if he is in a state of "absent-mindedness." The senses, therefore, must have the co-operation of the mind before they can function purpose-

fully. The mind is what builds up images out of the sensory data. It is the same as Manas because Manas is the factor which comes into operation immediately after the sensory input is received. All the other elements which are necessary in order to perceive something like a cow or horse are supplied afterwards. First the picture is constructed; then it is assimilated into the accumulation of previous personal experiences which constitute the personal "I" or Ahamkara, and compared with the general concepts of the Buddhi. The Manas lies near the senses and intervenes between them and the Ahamkara, with the Buddhi lying still farther beyond.

It is obvious that Manas is intensely active and restless since it must move constantly from sense to sense and from the senses to the Ahamkara, to which it delivers all the sensory data after it has been converted into images. Manas is, in other words, a state of activity or a kinetic state, following that of the comparatively static Ahamkara. It follows the Ahamkara in much the same way that the state of activity when a man begins to move about follows his awakening from sleep.

In spite of its intense activity, Manas is not composed predominantly of the rajo guna. Manas by itself is an experience of activity in the dark, so to speak, unseen and unrevealed by the light of Buddhi. For that reason, it is primarily constituted of the tamo guna.* Although blind and working in the dark, Manas is still an experience of groping, of seeking, however unintelligently. It is therefore the origin of desires.

In short, the Lord's power of volition becomes the rajo guna of a bound soul and functions as Ahamkara or ego. His power of knowledge becomes sattva guna and functions as Buddhi, which is characterized by determinate knowledge of an object. His power of action becomes tamo guna and functions as Manas or the mind, which is characterized by doubt.

**Tattva Sandoha* 15.

17 to 31 The Five Senses of Perception,
Five Power of Action, and Five Rudimentary Elements

Manas is not the only product of Ahamkara. Two other groups of tattvas are also produced from it. They are called (a) the indriyas, which are divided primarily into two classes: the five jnana indriyas or senses of perception and the five karma indriyas or powers of action and (b) the five tanmatras or rudimentary elements.

Indriyas are not the physical organs of hearing, feeling-by-touch, seeing, tasting, and smelling, and the bodily organs of action, but faculties of the Purusha which operate through these physical organs. The jnana indriyas are powers of perception; whereas, the karma indriyas are powers of action, which refer only to their physical manifestations rather than to the sensory and motor nervous systems themselves.

The five jnana indriyas are:

(17) the power of hearing, or the auditory sense (srotra),

(18) the power of feeling-by-touch, or the tactile sense (tvak),

(19) the power of seeing, or the visual sense (chakshu),

(20) the power of tasting, or the gustatory sense (jihva),

(21) the power of smelling, or the olfactory sense (ghrana).

The five karma indriyas or powers of action are:

(22) the power of speaking, or the vocal organ (vak),

(23) the power of grasping and handling, or the prehensible organ (pani),

(24) the power of locomotion, or the locomotive organ (pada),

(25) the power of excretion, or the excretory organ (payu),

(26) the power of procreation and sexual enjoyment, or the generative organ (upastha).

It should be remembered that these physical limbs and organs are not the five powers of action themselves. Of course, they are ordinarily the means whereby the operation of the powers of action is effected; in fact, they have been

evolved for this purpose by the Purusha's desiring to act in these five ways. The powers of action are actually located in the subtle body. But if one of these physical counterparts happens to be disabled, the power of action for which it served as an external means may still find some other way of accomplishing its task. If, for instance, the feet are disabled, the power of locomotion, which is a superphysical power, may find some alternate means to enable the person to move about — certainly not as efficiently as with the feet, but still effectively enough.

Similarly, the five physical organs of the ear, skin, eye, nose, and palate serve as the outward means of operation for the five senses of perception. The jnana indriyas are neither identical with them nor do they absolutely depend on them. These ten powers come into manifestation, as stated above, from Ahamkara and they do so simultaneously with Manas. This process is as follows:

It has been shown that Manas is the origin of desires. These desires are always directed toward one or another of the five avenues of perception: to hear, to feel-by-touch, to see, to taste, and to smell. In addition, they are directed toward one or another of the five types of action: to express or speak; to handle, grasp, or hold; to move about; to excrete; and to enjoy sex.

In other words desire, as represented by Manas, can never exist by itself. It is a desire either to perceive or to act. When the Purusha has reached the Ahamkara stage and Manas is produced, such a desire arises; and at that very moment these ten powers to perceive or to act are also evolved. As desire arises and assumes these ten forms, the ten indriyas are also produced simultaneously.

Here it is worth remembering that Paramashiva limits Himself and becomes the cognitive sense organs and their objects, owing to the predominance of His power of knowledge. He limits Himself and becomes the motor sense organs and their functions, owing to the predominance of His power of action.

27 to 31 Tanmatras (Subtle Elements)

The moment the senses of perception are produced, the five tanmatras or subtle elements of perception also come into manifestation from the same Ahamkara, because the indriyas can have no meaning or existence whatsoever without the objects with which they are inseparably correlated. For instance, the indriya of hearing has no meaning without something to hear, that is, without sound. Similarly, the indriyas of feeling-by-touch, tasting, and smelling have no meaning without a simultaneous reference to something to feel, taste, and smell. Therefore, the moment Manas arises as desire, Ahamkara takes a triple form: I — (1) desire — (2) to see — (3) some colour. In this experience, the "I" is Ahamkara in the background; and the three forms of its manifestation are the desire which is Manas, the seeing which is the indriya of vision, and the notion of some colour which is the object of perception. It can be readily seen that Manas as desire and the sense of sight as a power of the Purusha are the modifications of Ahamkara. The object also, in this case the notion of some colour, can be nothing but a form of Ahamkara realized as its own perception projected externally, as there is no other source from which it can proceed to Ahamkara. In subsequent experience, such a thing can, in certain cases, proceed from an external source and then be woven into Ahamkara and made its own. But at the stage currently under consideration, no such experience is possible; therefore, this perception which a particular Ahamkara considers its own can be evolved only from the Ahamkara itself. Thus, with the manifestation of the five indriyas of perception, the corresponding objects of perception are also evolved from Ahamkara.

At this stage, however, these objects are of a very general character; in other words, they are only the general mental conceptions of (27) sound-as-such, as distinguished from particular forms of sound, i.e. sounds of various pitch and tone; (28) touch-as-such, as distinguished from its various forms such as cold, warmth, heat, hardness, and softness; (29) colour-as-such, as distinguished from particular shades of

colour such as red, green, and blue; (30) flavour-as-such, as distinguished from particular varieties of flavour such as sweet, bitter, and sour; and (31) odour-as-such, as distinguished from particular types of odour such as fragrant or foul.

This is due to the fact that there is as yet no reason why there should be a perception, even of a mental nature, of any one particular form or shade, rather than another. Such details are perceived only at a later stage along with the experience of a physical world. This indicates that these general conceptions of sound-as-such and so on must already exist in some part or aspect of a person's nature as facts of experience; and remaining there, they serve as a standard of reference which enables him to speak of the particulars in purely general terms. These general notions are called the tanmatras or the rudimentary elements of the particular sense perception.

As these tanmatras come into manifestation, the five karma indriyas are also produced at the same time from the same Ahamkara, but as the result of the reaction to the jnana indriyas.

In this way, the evolution from Ahamkara is threefold: (1) Manas and jnana indriyas, (2) karma indriyas, and (3) tanmatras. These should not be regarded as things existing independently by themselves, but as the endowments of the Purusha, which at this stage is Ahamkara together with Buddhi far in the background. The individual thus endowed may be termed the "soul".

THE PRINCIPLES OF MATERIALITY

32 to 36 The Five Gross Elements

When this stage is reached, the Purusha or, as it may now be called, the soul, is almost ready for its round of existence and experience as a full-fledged individual. There is still one more step in its development, which may be termed the materialization of the soul or Purusha. It occurs as follows:

In the last stage, as already noted, the objects of experience were of a general character — sound, touch, colour, flavour and odour as such without the perception of any variation in them. However, in spite of the fact that these may be perceived as sense objects in the beginning, they gradually cease to be experienced as such. Unless a person is a yogi, if he is faced with something that has no variation in it, he gradually loses sight of it. When placed in such a situation his mind eagerly seeks a change or variation. In the same way, when the soul is confronted for a time with mere sound-as-such, it ceases to notice it at all. The sound is certainly perceived by him when it first vibrates, but after a while his ears grow accustomed to it and he either does not notice it or he falls asleep. Thus, from the general perception of sound-as-such there arises the perception of particular or distinct sounds. Similarly, from the perception of touch, colour, flavour, and odour as such, there also arise the perceptions of their numerous varieties.

Since there is as yet no physical body, there is no localized sense of hearing. The experience would be of something spreading in all directions throughout a wide expanse of space, which is called etheriality. It has no movements and no function of any sort. In the same way, from the variations produced in touch-as-such, aeriality comes into manifestation; from colour-as-such comes formativity; from flavour-as-such comes liquidity; and from odour-as-such comes the principle of stability and solidity. They are collectively called the five gross elements, containing the (32) Akasha, (33) Vayu, (34) Agni, (35) Ap, and (36) Prithivi Tattvas. They are the components of the physical world as actually experienced. The gross elements are the lowest limits of Paramashiva's apparently insentient manifestation, due to the great degree of contraction. The other factors above and including the five tanmatras constitute the superphysical universe.

These tattvas constitute the entire universe, physical and super-physical, in all its possible permutations and combinations. For the sake of convenience, the thirty-six tattvas may be summarized as follows:

	Tattvas	Description	Classification
I.	1. Shiva Tattva 2. Shakti Tattva	The eternal and mutually inseparable realities.	The five tattvas from the Shiva Tattva to the Shuddha Vidya Tattva are called pure tattvas.
II.	3. Sadakhya or Sadashiva Tattva 4. Ishvara Tattva 5. Shuddha Vidya or Sad Vidya Tattva	The three purely ideal states of manifestation.	
III.	6. Maya 7. Kalaa 8. Vidya 9. Raga 10. Kaala 11. Niyati	The differentiating power. The five kanchukas or limiting powers of Maya.	The seven tattvas from Maya up to Purusha are called pure-impure tattvas.
IV.	12. Purusha	The subjective manifestation. The limited individual soul with its five-fold limitations.	

V.	13. Prakriti	The objective manifestation with the three gunas — sattva, rajas, and tamas — as its constituents.	
VI.	14. Buddhi 15. Ahamkara 16. Manas	The three psychic faculties.	
VII.	17. Srotra	The power of hearing.	The five senses of perception.
	18. Tvak	The power of feeling-by-touch.	
	19. Chakshu	The power of seeing.	
	20. Jihva	The power of tasting.	
	21. Ghrana	The power of smelling.	
VIII.	22. Vak	The power of speaking.	The five organs of action.
	23. Pani	The power of grasping or handling.	
	24. Pada	The power of locomotion.	
	25. Payu	The power of excretion.	
	26. Upastha	The power of procreation and sexual enjoyment.	

	No.	Tattva	Meaning	
IX.	27.	Shabda Tanmatra	Sound-as-such	The five rudimentary elements.
	28.	Sparsha Tanmatra	Touch-as-such	
	29.	Rupa Tanmatra	Colour-as-such	
	30.	Rasa Tanmatra	Flavour-as-such	
	31.	Gandha Tanmatra	Odour-as-such	
X.	32.	Akasha	Etheriality	The five gross elements.
	33.	Vayu	Aeriality	
	34.	Agni	Formativity	
	35.	Ap	Liquidity	
	36.	Prithivi	Solidity	

Paramashiva transcends all these thirty-six tattvas and exists as the Pure Being unaffected by all time, space, and causation, while standing as the support and substratum of everything. From that point of view, Paramashiva not only remains as the transcendental Reality but also as the immanent Principle which exists in everything and yet remains unaffected by anything.

CHAPTER FIVE

BONDAGE AND LIBERATION

FROM THE absolute point of view there is no bondage; yet when the Lord manifests as limited due to His own free will. He forgets His own perfection and becomes bound. In other words, bondage is nothing more than an individual's self-forgetfulness or ignorance of his own perfection. Even in the state of apparent limitation he remains pure and perfect although he is unaware of it. For the purpose of divine sport, the Absolute voluntarily accepts the limitation of self-consciousness, which gives rise to limited desires. Because of these limited desires, the finite self performs various finite actions and experiences their consequences. Thus, the chain of karma leads the individual from bondage to bondage.

The Three Malas

The limitation which constitutes the essential nature of the finite self is called "mala," which means impurity or taint. It is a manifestation of divine free will and is of three kinds — the Anava Mala, Mayiya Mala, and Karma Mala.*

The Anava Mala is the primal or innate ignorance of the individual soul because of which he imagines himself to be imperfect. It reduces the Universal Consciousness to a limited aspect. Consciousness loses its essential nature, and this manifests in two ways — loss of the freedom of action and loss of knowledge. It does not mean that there is a complete loss of freedom and knowledge, but merely a limitation of the Self with regard to these powers. It is the cons-

*See subtitle "Four Upayas" in this chapter.

ciousness of supposed imperfection which gives rise to the notion of individuality. Because of this, the jiva considers himself a separate entity, cut off from the stream of Universal Consciousness. In other words, it is the awareness of self-limitation.

Coming in contact with the impure tattvas, the individual becomes further limited by the Mayiya Mala, which appears when the power of knowledge becomes limited. It consists of apprehending all objects as different. Because of this, universal knowledge becomes knowledge of the particulars, due to the various limiting attributes of the body, and so on.

When the power of action becomes limited, this restriction becomes known as the Karma Mala. The chain of karmas is beginningless. The universal power of action is reduced to a finite power because of the Karma Mala. Its origin is the lack of awareness that Shiva is the only real agent or doer.

It is due to these malas or impurities that the bound individual is whirled about from one form of existence to another. Though bondage is of a purely mental nature, it of course gives rise to real suffering just as a dream tiger terrifies the person who dreams of it. The individual falsely imagines that the world is separate from himself and looks for separate fruits for his works. Hence, he goes through the cycle of birth and death on earth, in heaven, and in hell, experiencing these fruits. Although a rope is never a snake even though it may appear to be so, the illusion causes terror, which may even end in actual death. Thus, the power of delusion is very great.

Divine Grace and Individual Effort

Though phenomenal existence is a manifestation of the divine nature, it has to be transcended because it is a state of limitation or imperfection. The three states of waking, dreaming, and deep sleep, which comprise the whole of phenomenal life, are painful and constitute the realm of toil

and suffering. During these states, freedom is reduced to a subordinate position. Therefore, the state of liberation, which is the fourth state called turiya, is highly sought after. When a person attains this state in which he experiences his essential nature, his suffering comes to an end.

Even though the processes of self-concealment and self-revelation form a part of the divine nature, bondage and liberation do not occur automatically or mechanically. The individual has to take the initiative to win his freedom. These functions of self-concealment and self-revelation operate only at the level of the Absolute; whereas, the will and thought of the individual function only at a lower level, within the realm of creation. It is due to the Lord's free will that He ceaselessly carries on this miraculous sport of limitation and freedom. It is due to His own free will that He first assumes the state of limitation through ignorance and then resumes perfection through knowledge. This is His nature and thus He constantly passes from one condition to another without losing His self-identity.

At the lower level or the realm of creation, however, the root cause of the individual's bondage or suffering is his ascription of agency or causality to himself. Once the individual realizes that it is not he but the Absolute who is the real agent, he ceases to be responsible for good or evil. The individual is, nevertheless, responsible as long as he retains the sense of agency or doership. As long as he fails to realize his identity with the Supreme, he has to obey the laws of morality. Although in reality there is no bondage, the individual is bound as long as he continues to feel limited. If he does not feel bound, he has no real problem. However, as long as he maintains a sense of ego and identity with the body, he remains in the realm of limitation and has to put forth self-effort to overcome his trials and sufferings. In fact, this suffering acts as an essential stimulus for spiritual awakening. An individual who enjoys the state of bondage and is unable to discriminate between limitation and freedom is very deeply bound.

Self-realization simply means to become aware of the powers of the Self. As previously stated, these powers are obscured by ignorance. If a blind person visited a treasury full of jewels, he would be unable to recognize them because of his blindness. Similarly, the individual who is blind to the true nature of the Self cannot realize it.

Final release or liberation consists of the realization of the absolute freedom or perfection. The attainment of freedom is possible only when one transcends the realm of Maya. Liberation is the recognition of one's own true nature — the original, innate, pure "I"-consciousness. When an individual has this awareness, he knows his real nature and attains the bliss of the Universal Consciousness or Shiva-Consciousness. The highest form of bliss, according to Kashmir Shaivism, is Jagadananda or Lokananda, the bliss of the world, in which the whole world appears to the liberated soul as the embodiment of Shiva.

He who has realized his identity with the universe and knows that all manifest creation is simply his own glory is the Highest Lord, even when the process of cognition is still occurring. The liberated being considers himself identical with the Self, which is the origin of all beings. Accordingly, he knows that he and all other beings in the universe share the same objects of perception and cognition. He also experiences that all objects are a part of his own Self, which is the Self of all. He feels that all objects are not different either from one another or from the subject. Thus, all the objects in his consciousness merge into undiluted unity; whereas, the ignorant person experiences only diversity.

Shaktipat

Unless the highest Shakti descends upon an individual in the form of grace, a process known as Shaktipat, he does not directly experience the all-pervasiveness of the Self. Divine grace is the fifth and last function of the Supreme Power, the other four being creation, sustenance, dissolution, and concealment. Grace leads to the attainment of final release or liberation. Perfect freedom is attained only

through grace. The essential nature of grace is fully revealed only in liberation. Its miraculous nature is due to the operation of the supreme creative power, which brings about the seemingly impossible.

Divine grace or Shaktipat leads the individual to the path of spiritual realization. It is the only cause of Self-realization and is independent of human effort.* Without it, self-effort on the part of the individual cannot lead anywhere. Divine grace is operative everywhere and at all times. The desire for God which arises in the individual's heart presupposes the operation of grace. It is absolutely undetermined and unconditioned. It is the causeless cause of the soul's release.

The first requisites necessary to obtain the Lord's grace are the annihilation of the ego-personality; dedication of thought, speech, and action to Him; and taking refuge in Him.** Then Divine Consciousness descends and the individual soul dwells in blissful freedom. It is also possible to approach the Lord by withdrawing the mind from the sense objects and concentrating on Him, thus attaining communion with Him through the process of self-reflection and meditation. According to Shaivism, Shiva bestows grace through the Guru on each soul according to its respective capacity, which is based on individual purification, true knowledge, and devotion.

Abhinavagupta has declared in his *Tantraloka* that there are innumerable finite selves in the universe, and the experiences of these finite selves are different from one another. Their powers are limited by the five kanchukas or sheaths and conditioned by the subtle body, which consist of five tanmatras and three antahkaranas. Furthermore, they are subject to the merit of their actions coupled with the residual traces (samskaras) of past actions. The nature of the individual consciousness thus formulated inspires and influences the thoughts and actions of the finite self. With this background, the individual is awakened to spiritual

**Tantraloka VIII-173.*   ***See Shree Gurudev-Vani 1968.*

knowledge and yearns for release from bondage. Even such awakening and aspiration are impossible without the grace of the Lord.

Anybody may obtain divine grace provided that he is able to do so, and this capacity depends on personal effort. This in turn depends on the performance of ordained actions or karma, which is of two varieties. One kind of karma consists of performing good actions in order to obtain happiness in this world as well as in the next; whereas, the other kind of karma consists of spiritual practices such as yoga, japa, and dhyana. It is the same Paramashiva that confers grace in both cases. In the first case, the bestowal of grace is dependent upon the individual's actions for the removal of the malas or impurities; in the second case, it is dependent upon the cultivation of creative and intuitive faculties by means of spiritual practices.

There are different degrees of redemptive grace that are conferred upon aspirants. If the individual is fully qualified by his meritorious deeds, God's redemptive grace will immediately release him from bondage. This is called intense Shaktipat. Such exalted souls do not require any spiritual practices, austerities or rituals. Those who are less qualified are entitled to receive moderate Shaktipat. This kind of grace will induce the aspirant to perform spiritual practices, austerities, and rituals, seek initiation, and so on. The third class of beings are those who receive mild Shaktipat. This kind of grace will create in the individual a longing for philosophical and spiritual knowledge and will further inspire him to meditate and maintain a detached attitude towards worldly life. These three classes of Shaktipat are further subdivided into nine minor categories, although a detailed description of each of the twenty-seven sub-divisions of Shaktipat will not be attempted here. The nature of the individual's spiritual evolution or transformation may roughly be explained by the nature of the divine grace that has been showered upon him. An individual may become fit to receive grace by following several different methods. He may acquire scriptural knowledge and fulfil his social

and ethical duties, which lead to a peaceful life in society without infringing upon his spiritual evolution. Next, he may receive instructions from a teacher and follow spiritual practices for inner progress.

Through philosophical knowledge, the individual soul identifies itself with the Universal Self, but only on the intellectual plane. It then experiences the objective world as a manifestation of the Supreme Being and not different from it; it feels that the universe is its entire wealth.

The question may arise that if final release depends upon divine grace, what is the use of individual effort? If the individual is really identical with the Absolute, there is no need to make any effort; and if he is different from the Absolute, no amount of effort can bring about that identity. These difficulties do not arise in this Shaiva Absolutism. Bondage and release are significant only for one who is conscious of the limitation of finite existence. If the individual realizes that he is identical with the Absolute, the problem does not exist for him.

However, unconditioned and absolute grace can be reconciled with self-effort on the part of the individual. The descent of grace presupposes the recipient's capacity to receive it. As already mentioned, as long as the individual lives with the attitude of his finite egoism, he is entirely responsible for his acts. However, as soon as he discards the notion that he is the doer, he ceases to be responsible for his acts. If the individual does not make any effort out of either laziness or ignorance, nobody can help him. On the other hand, if it is a case of genuine helplessness or complete surrender, then he will be led blindfolded to his ultimate destination by divine grace.

In this connection, the question may arise that if divine grace has no regard for the merit or demerit of the recipients, does it not amount to an act of partiality on the part of God? How is it that He favours some individuals by bestowing His grace on them and does not favour others? In short, why does He choose some and reject others? Such

questions are based upon two presuppositions: first, that divine grace is unconditioned, for otherwise it would imply that the Lord is not free; and second, that grace cannot descend without any reason, for otherwise it would be arbitrary. In other words, the difficulty arises because of two mutually conflicting beliefs: that grace is unconditioned and, at the same time, that it must have some cause. It is incorrect, however, to suppose that divine grace must have a cause or condition. On the contrary, the fact is that grace operates at all times on all individuals. The apparent differences in the descent of grace are actually differences in the receptivity of the individuals. The clouds shed rain and the sun shines equally on different fields, but the productivity of the fields depends on their fertility. Moreover, this problem does not have much significance in the absolutist systems. It is the Absolute Himself who appears first as bound and then as liberated, due to His own free will. He cannot be blamed for partiality because it is He who favours or rejects Himself.

MEANS OF ATTAINING LIBERATION

Initiation

Spiritual knowledge can be attained by a seeker only when he is initiated by a Guru. This spiritual initiation is called diksha. Diksha is an act whereby spiritual knowledge is imparted and the bondage of innate ignorance is removed. It is a revelation of the highest Reality on the part of the Guru. It is the process whereby grace is bestowed. It is Shaktipat. It reveals the identity of the individual soul and God, the finite and the Infinite, and the divine nature of the individual. Initiation is the descent of grace, which leads to liberation.

The intellectual knowledge which arises as a result of scriptural study destroys intellectual ignorance and begins the process of liberation. Nevertheless, this intellectual knowledge alone is insufficient and initiation is still necessary. The individual cannot destroy innate ignorance by himself. It can be removed only through diksha. One who

lacks the initiation and teaching of a Sadguru is deluded because of the ignorance of his own nature.

One of the most common methods by which a Guru initiates a seeker is Mantra Diksha. A mantra is a mystic syllable, word, or group of words charged with divine or spiritual power. A mantra consists of sounds and embodies pure knowledge. Even though the nature and power of mantras cannot be comprehended by the intellect, they are facts of spiritual experience and should not be brushed aside by skeptics.

Through reflection on a mantra, one realizes that his own true nature is not different from the Supreme Self. Reflection on the deity represented by a mantra results in the soul's perception of its identity with the deity. The mind of a worshipper who reflects on the deity embodied in a mantra becomes identical with him. For that reason Vasugupta refers to a yogi's mind as a mantra. It experiences the Self and becomes the Supreme Knower unlimited by time or space and endowed with omniscience. A mantra liberates the soul that reflects on it. Reflection is meditation on the manifestation of the pure "I"-consciousness. It unites a soul with divine power. When a yogi makes an effort to reflect on the meaning of the mantra, he experiences its identity with the divine power embodied in it. He can experience its real nature by continuous meditation on the deity of the mantra, and by constant repetition of it for a certain period of time. Its power is revealed by the Lord according to His will, but it is not revealed to a seeker who strives for trifling supernatural powers.

Guru

The *Shivasutras* say that the Guru is the means of a disciple's liberation from bondage, since he initiates him with a mantra and instructs him in spiritual practices. A Guru is one who has realized his divine power and his identity with the Lord and who can impart this experience to a disciple. A Guru, who has acquired mastery over the divine powers inherent in the letters of the alphabet, can awaken

the divine power in a disciple by his own power of knowledge. Such a Guru knows that the universe is the unfolding of his own power and that it is created, maintained, and dissolved by his own power. He abides in his own being as one Universal, Pure Consciousness in the states of creation, maintenance, and dissolution. Such a Guru alone can initiate a seeker because the divine process called Shaktipat takes place through him.

In reality, the Guru is not different from the individual. The Guru embodies the higher consciousness of the disciple. The Guru is nothing but the grace-bestowing power of God. The Guru lights the lamp of knowledge thereby making the disciple recognize his own nature. Fire is able to burn wood only because the latter already contains fire in a potential form. While other qualities might be obtained from external sources, perfection, realization, or recognition cannot be imparted from outside. It is a manifestation of the unmanifest. God Himself is the Guru, and whatever the Guru has is already possessed by the disciple. The disciple simply does not recognize this fact. By making him aware of his true nature, the Guru awakens divinity in the disciple as a lit candle lights an unlit candle. Thus, innate ignorance is removed only through initiation. This perfect knowledge is beyond speech and mind and can only be grasped through direct experience.

However, mere initiation without the support of intellectual knowledge cannot bring about final release. Hence, intellectual knowledge or right understanding is also important. Through it, the individual realizes his unity or identity with the universe and transcends all differences.

Lokananda Samadhi

Kashmir Shaivism attempts to synthesize knowledge and action; whereas, Vedanta appears to be more interested in relegating karma, bhakti, and worship to a lower realm or inferior status. The path which Shaivism propounds is neither the dry path of knowledge nor the path of blind devotion which lacks knowledge. It works out a complete

harmony of bhakti and jnana. It is the state of perfect synthesis of consciousness and freedom. Kashmir Shaivism states that only through an assimilation of the object into the subject can perfection be attained, in other words, by affirming the Self in everything. The initiate should constantly strive to assimilate the Self by discerning what is "mine" and what is "I". In order to realize the Ultimate Unity, one should try to perceive non-difference in diverse manifestation and see it as one with the Self. Practical life is therefore not an obstruction in the path to God-realization. When the cloaks which cover the Self are stripped off, the Self stands revealed as one with the universe.

Four Upayas

According to the degree in which divine grace has fallen upon him, the seeker adopts a particular means for Self-realization. Shaivism has prescribed four means for that purpose. They are called the Anava Upaya, Shakta Upaya, Shambhava Upaya, and Anupaya.

Those who live mostly in the awareness of duality must follow the Anava Upaya. Such individuals are dominated by the awareness of objects. This path is essentially the path of action and is also called Kriya Upaya. It includes disciplines concerning the regulation of prana or vital air, rituals, worship of images, and repetition of mantras. Ultimately, it brings about Self-realization by the unfolding of the central nadi or nerve called sushumna. In this upaya, the senses, prana, and mind are utilized. This discipline is also called the Bheda Upaya because it begins from a sense of bheda, duality, or difference.

The Shakta Upaya is concerned with those psychological practices of transformation which bring about ultimate union. It is also called Jnana (knowledge) Upaya. Here the primary concern is to realize the Self through knowledge, meditation, and contemplation of ideas such as "Shivoham" (I am Shiva), "The whole universe is only an expansion of my true Self" and so on, by which the seeker acquires true knowledge. Mental activity plays an important role in this

upaya. Gradually the seeker's feeling of duality fades and his consciousness merges into the Ultimate Reality. In this upaya, the mind alone functions actively. It is also known as the Bhedabheda Upaya because it is based both on difference and identity.

The Shambhava Upaya is designed for advanced aspirants, who, by meditating on the Shiva Tattva, attain the highest level of awareness. In this path, will predominates. It involves the practice of maintaining the constant awareness that the universe is nothing but Chiti. Even this must ultimately be transcended. It leads to pure "I"-consciousness, a sort of alert passivity, by relaxing the mind, by not thinking of anything in particular, and yet not losing awareness. This culminates in the realization that the universe is nothing but a play of consciousness, and the aspirant experiences himself also as nothing but that consciousness.

Anupaya is the path wherein very little effort is made. Being the highest state of the Shambhava Upaya, it is not properly considered as a separate upaya. Since it constitutes the recognition of the true nature of the Self, it is also called the Pratyabhijna (recognition) Upaya.

CHAPTER SIX

KASHMIR SHAIVISM IN BABA'S* TEACHING

BABA NAMED his popular autobiography *Chitshakti Vilas* or *The Play of Chitshakti.* In the preface to *Siddha Meditation* (a commentary on the *Shivasutras*), Baba writes: "The Self is consciousness. It unfolds its countless powers when it sets out to create a universe, and manifests as the subject (perceiver) and the object (perceived). Though the cosmos contains the twofold division of seer and seen, still it is a unity since there is not a single object in it which cannot be apprehended by consciousness or illumined by it. An object which is not amenable to knowledge (perception) cannot exist.

"The functional aspect of Chiti, the rays of the light of consciousness, are present in all directions, everywhere. . . Parashiva is the soul of the universe — supremely pure, completely full, the conscious Self. . . . There is nothing apart from Shiva. There is nothing other than Shiva. Whatever there is, is Shiva. To be aware of Parashiva is to be fearless and free in the Self. There is nothing which is not Shiva; there is no place which is not Shiva; there is no time which is not Shiva; there is no state which is not Shiva. Not a single thought-wave can arise separate from Shiva. To be aware of this is to be aware of Shiva. Here, there, wherever you look, whatever you think, is Shiva. . . .

"The perfectly non-dual awareness of Shiva is available by Guru's grace, by the favour of Nityananda, by the love of Shiva. We must worship, remember, and understand Shiva by becoming Shiva. This is the path of Nityananda,

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**Swami Muktananda Paramahansa.*

the path given by the Guru. It is nothing new, it is not a sect or a cult, not the monopoly of a single people or a single land. It is the religion of all countries, all religions, all societies, all men."

All this clearly shows that Baba is a lover of Kashmir Shaivism. The philosophy of Kashmir Shaivism pervades his teaching. While explaining natural samadhi Baba says: "One aphorism of the *Pratyabhijnahridayam* reads: *(Madhya vikasat chidananda labhah)*. That means that when the Kundalini is raised in the sushumna, the central nerve, by the Guru's grace, the all-pervasive Chiti illumines a student with Her knowledge. His mind becomes quiescent through meditation and this state also persists in his practical life. He sees Chiti unfolding Herself in all his daily actions and activities, in worship, scriptural study, and meditation; in his household, family, servants, and the objects of his enjoyment. He then enjoys full peace in meditation and freedom from anxiety in worldly affairs. As he masters this yogic stage, he spontaneously glides into a permanent imperturbable state. In fact, Chitshakti Herself assumes this state and dwells within such a yogi, thus rewarding him for practicing sadhana by the Guru's grace. This is the state of natural samadhi. One who achieves this is considered to be a great yogi, a supreme devotee of Shiva, even though he may continue to live in the world.

"This yogi perceives only Chiti's everlasting sport, within as well as without. . . . Such an attitude results in perfect equipoise. In this unchangeable state, endowed with the power of the great mantra, a person sees his body, prana, senses, and their objects as no different from his inner Self, brimming with consciousness. He feels that he may consider them in any manner; it is the supremely glorious Chitshakti that lies at the basis of all of them.

"If Chiti did not vibrate, one could not perceive an object. She reveals everything by Her existence. Thus the selfsame Chitishakti plays in all conditions, enters all things, and absorbs them all in Her being. She manifests as matter assuming the distinctions of space, time, and

form. Every entity in this world is illumined by Her. In fact, all inner and outer objects are created, sustained, or dissolved within Her being. A Siddha student or yogi experiences godhood by looking upon his psychic functions and outer sense organs as Her rays. As this knowledge dawns, his mind is blessed with peace and equanimity. In this state of natural samadhi, he directly perceives the indivisible God, who is the ground of the universe, underlying all forms and movements and every being. He sees the divine influence working continually in his various actions. Just as the characteristics of a fruit, like its shape, juice and smell, exist in a simple unity, similarly, external objects, their knowledge, and their knower are all one with the omnipresent God — their innermost basis. A Siddha student, by this vision, overcomes the notion 'I am imperfect,' gaining the knowledge, 'I am perfect.' This is indeed spontaneous samadhi.

"In fact, all worldly appearance is nothing but Chiti. For a Siddha student, it does not contain any substance other than Chiti. Sri Shankaracharya says: 'As through the ignorance of the real nature of a rope, the same rope may appear in an instant to be a snake, so also does Pure Consciousness appear in the form of the phenomenal universe without undergoing any change.' (*Aparokshanubhuti*, 44).

" . . . . In the same manner, the universe appears in Chiti Herself. 'The Vedas have clearly declared that Brahman alone is the substratum of all varieties of names, forms, and actions.' (*Aparokshanubhuti, 50*).

". . . . Ignorant fools, for lack of the knowledge imparted by the Guru, believe that the eyes see, the tongue speaks, the legs walk, and all other senses act independently. As a radio cannot work without electricity, so the eyes cannot see, or the tongue cannot speak without the conscious Soul. For this reason, Shankaracharya holds that all activities are possible only because of the existence of consciousness. The same Chiti speaks with the tongue, sees with the eyes, hears with the ears, and thinks with the mind. The realization

that one Universal Consciousness revels in the function of every part of a man's being, in every movement of the inner and outer universe, makes one tranquil, emancipating him from the distinction of unity and multiplicity. This is the state of natural samadhi . . . ."*

". . . . Thus the selfsame witness passes from turyatita to turiya, turiya to deep sleep, deep sleep to dream, and dream to waking and *vice versa*. These states may differ from one another in different ways, but their witness is one and the same. According to Muktananda, the peace following this insight constitutes the state of natural samadhi.

"As long as one is ignorant of Chitshakti, he sees external objects as distinct from one another and as falling into innumerable categories according to their different names, forms, qualities, and functions. But when he becomes aware of Chitshakti through the awakening caused by the Guru, he realizes that Chiti is one. . . . The *Pratyabhijnahrdayam* considers the whole world to be Chiti's sport: 'There is only one Soul, the conscious Soul, Lord Shiva: nothing else exists.' As this intuition calms the mind's fluctuations, one floats into the state of spontaneity. The *Vijnanabhairava* says: 'Knowledge of the perceiver and the perceived is common to all beings. But with yogis it is different. They are aware of them as one.'

"The same goddess Parashakti Chiti becomes the sensible universe as well as the individual soul, which considers itself to be different from it. The known includes the whole external world with all its objects, while the knower refers to the conscious individual Self which knows them all. Unenlightened people split the knower and the known into countless divisions. But a yogi, a worshipper of Maha Yoga, blessed by the Guru's grace, having realized Chitshakti, becomes aware that both the perceiver and the perceived have sprung from Her and hence treats them equally. The quiescence attending this vision of equality is the spontaneous state of natural samadhi.

**Chitshakti Vilas*, p. 235.

"The wise regard this universe as a play of Universal Consciousness, a vibration of Chiti. They know that Chiti Herself appears as the world. The universe originating from Chiti is indeed Chiti despite its diverse forms. She underlies all worldly transactions. She Herself takes on myriad forms within Her own being and expands in various ways. The supreme peace accompanying this unity-awareness is Muktananda's state of natural samadhi."*

Nothing But You Exists — The Universe Is Your Own Expression.

"Now I know fully that my own Soul is pervading everywhere as the universe. In fact, the cosmos does not exist; it never existed. For what we regard as the universe is only a conscious play of Chitshakti."**

" 'He who knows all this glory of manifestation as his own, who realizes the entire cosmos in his Self, is divine, even though thoughts may play in his mind.' (*Isvara Pratyabhijna*).

"Dear Siddha students. Fully realize this mantra by dwelling on it, reflecting on its meaning, and acting in full harmony with its spirit. He who continually contemplates his identity with the assembly of thirty-six tattvas called the universe, which is directly perceived by the senses and is the support of his life, realizes that it is his own splendour. He will continue to dwell in his perfection. His divinity will remain undisturbed by his mental tendency that creates differences where there are none. . . . .

"O Siddha students. The universe belongs to you. You are its soul. Different levels of manifestation arise from you. You are perfect in your aspect as the Universal Spirit. Remain continuously aware that the universe is your own splendid glory. This is the Guru's command, the teaching of Parashiva, the Siddha mode of perception. . . . . "***

"In fact, lack of awareness of the all-pervasive God is suffering; whereas, awareness is joy. Dear Siddha students.

*Ibid., pp. 238-9. **Ibid., p. 164. ***Ibid., p. 171.

You are conscious, omnipresent, and perfect. The universe is not at all distinct from you. What do you want to renounce? What are you running after to grasp? Nothing other than you exists in the world. You alone permeate the entire universe. You are the perfect, imperishable substance. There is no difference between you and the world. From the non-dual viewpoint, you alone fill the whole world. You are truly the tranquil, undiminishing, and pure Kundalini which is the light of consciousness. Ignorance never could and never will penetrate your innermost being. You are the sporting Universal Consciousness. You are neither rajasic nor tamasic. No alien element can influence you. You are attributeless and with attributes, untainted, the pure and playful Chiti who always maintains Her unity. Just as different ornaments like bangles, bracelets, and necklaces are nothing but gold, likewise, this universe originating from the unfolding of Parashiva's Shakti, is nothing but Chiti. The effect cannot run counter to the cause.

"My dear Siddha students. Whatever you see anywhere is your own light. Nothing is other than you. You pervade all. The thought that you are here but not there should not be entertained. Continually contemplate that you are everywhere, the Self of all. None else except you exists in the world. The Shivasutra says: *Svashakti prachayo'sya visvam* (The universe is the expansion of one's own Shakti). The illusion of the universe has arisen in you on account of your impurities. Worship Goddess Chiti. As your impurities are removed, you will discover that the world itself is Chiti's seat of repose. You are Pure Consciousness. Pure Being. The whole visible universe is your expression. Why do you complain for nothing? Everything is saturated with Chiti. You alone were real in the beginning, you are real now, and will remain real forever. You are free from birth and death. When there is no bondage, where is the question of deliverance? Chiti is the creator of all. How can you be the experiencer? You are Nityananda, present everywhere in your fullness. Do not allow your mind to be trapped or troubled by thoughts or imaginings. Merge them in Chiti, considering them to be Her vibrations. Understand that though you ap-

pear to be imperfect, perfection is free from craving. Know that the object of meditation in the heart is all-pervading. The Soul is eternally perfect. Understand this and realize that the meditation is the object of meditation. When none but you exist, on what else will you meditate? See your own splendour stretching forth on all sides and fill your minds with peace."*

"Possession and renunciation have meaning only so long as one is not fully realized. But on knowing the Truth, one finds that none but one's own Self exists. One's own beauty pervades everywhere."**

While commenting on the *Shivasutras* 1/19: *Lokananda samadhisukham*, Baba says: "The bliss of loka is the bliss of samadhi. Loka includes both subject and object, both the seer and the seen — conscious perceptors and the objects of perception, perceived by the outer and inner senses. Conscious of the relationship in time between the knower and the known, a yogi, by the yoga of knowledge, comes to realize that the seer is the seen and the seen is the seer. Normally when two people are looking at each other, each appears as the object of perception to the other. But to the jnani, the subject appears as the object. Such awareness allows him to rest in the realization of pure knowledge, 'I am Shiva'. He is the bliss. This is the highest samadhi, the perfect state of enlightenment. The yogi who looks upon the universe as his own body drinks the nectar of ecstasy. He sees the vast variety of objects, shapes, and forms, the endless modifications around him, as diverse and yet one, for they all appear in his own Self trembling with its bliss. To him all the worlds are vibrations of the one Being, expansions of the one consciousness. This is the bliss of loka and the ecstasy of samadhi.

"Such a one does not have to retire to a cave or a desolate forest. He does not have to force his eyes to remain closed or suspend his breath to pass into samadhi. He is always in natural samadhi, while eating, drinking, sleeping,

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**Ibid.*, *pp. 183-4.* ***Ibid.*, *p. 206.*

waking, playing, talking, bathing, enjoying sense-pleasures, and meditating. He always lives in spontaneous joy. This is the bliss of loka, the ecstasy of samadhi*

When Baba was addressing the seekers at the Arcata Retreat in California (August 1975), he told them: "There are many, many techniques of meditation. But Lord Shiva says, 'Why do you go to so much trouble? Why can't you recognize the existence of the Truth in all these created objects without taking the trouble to analyze them part by part? If you recognize the Truth as it appears in all these forms, you can immediately experience the bliss of the Self.' This experience is called the bliss of *Lokananda samadhi-sukham*, the bliss of the universe as it is. If you can recognize the presence of Lord Shiva in all these people, then you spontaneously experience bliss within. On the other hand, if you develop a feeling of ill will, contempt, and hatred for people and then sit for meditation, what kind of bliss, happiness, or joy can you experience? If you want to try to separate things and see what exists, you won't be able to find anything except Lord Shiva. Is there anything in this universe which is apart from Shiva? Is there any object which is other than Shiva? We go to all this trouble because we do not recognize this truth; therefore, we take all these pains to meditate and so on. It doesn't mean that I am against meditation because I myself ask you to meditate. Why are we doing all these things? Because we do not recognize the omnipresence of Lord Shiva, we are going to the trouble of meditating. The moment you recognize the omnipresence of Shiva in all things, then you realize the Truth of the Self instantly. . . .

"There was a saint, a simple and good soul, who was approached by a disciple. The disciple requested the saint to give him instructions. The disciple's name was Swetaketu. The saint addressed him, 'O Swetaketu, what can I tell you? All that exists is nothing but the Self. Just as water itself solidifies and becomes ice, similarly, the very same Self appears as the universe. There is nothing but

Siddha Meditation, pp. 37-8.

that Self. You are that Self; recognize this and you will know everything.' Swetaketu bowed down to the master and went away. But he didn't understand exactly what the Guru had meant. He said, 'What did the Guru say? Everything is the Self?' He was wondering what kind of instruction the Guru had given him. 'I am puzzled because he didn't ask me to grow a beard or concentrate on this or that; he simply asked me to meditate on the Self because I am That.'

"If one has a keen intellect, the power of understanding, and discrimination, what kind of sadhana or practices does he need? What kind of practice is necessary to recognize the already-existing Truth in the form of the Self? What is necessary in order to recognize and to experience the Self, which constantly exists inside the heart and enables the heart, the senses, the mind, and the subconscious to function? How much time will it take to recognize this Principle existing within? This is just a matter of understanding and recognition. It is so simple that it takes only a fraction of a moment. On the other hand, if a person does not have this power of understanding, after many lifetimes he cannot recognize it.

"Once Lord Rama was asking his Guru, 'O Lord, how much time does it take to experience the Self?' The Guru replied, 'O Rama, it doesn't take even a snap of the fingers. It is a wonder that many ages have passed and people have not recognized it. Many ages have passed and the Self has not been seen. It is so easy and at the same time so difficult. For one who is simple-hearted, truthful, devoted to the Guru, and who has unwavering faith in God, it won't take even a fraction of a second or a snap of the fingers.' The experience is right within the heart. Since we don't concentrate on this already-existing Principle but rather occupy ourselves constantly with other things, therefore, we are not able to experience it."

CHAPTER SEVEN

SUMMARY

ACCORDING to the great teachers of Kashmir Shaivism, the Absolute Lord, who is called Paramashiva, is totally free, omniscient, omnipotent, omnipresent, unlimited by attributes, and endowed with perfect "I"-consciousness. In His perfect freedom, He manifests the world of diverse objects out of His own Being due to His power of Maya. The manifested universe rests in Him, its eternal Knower and Source, in His universal Self-awareness. It is this power of absolute freedom which performs miracles in the realm of finite existence. All material objects, both before and after manifestation, exist as part of Him. The creation is simply this manifestation of His free will without any other stimulus. The entire cosmos is a creation of the Divine will and does not involve any self-modification of Paramashiva.

In the transcendental state, the Lord holds within Himself the unmanifest universe. In the light of Supreme "I"-ness, all objects stand revealed as identical with the Subject. There is no feeling of lack and therefore no subsequent appearance of "will" or desire on the part of the Subject, who is complete and perfect. However, when the first tendency towards self-forgetfulness arises, a limitation appears in the infinite bliss of Self-consciousness. This limitation in the perfect experience gives rise to the creative will, which is the entire universe in its unmanifest state. From this limitation of Supreme Bliss all desires originate. Henceforth, the search for perfection begins and the entire process of evolution and involution is initiated.

Thus, creation or the objectification of consciousness springs from a feeling of lack or desire. The Supreme Self

responds by manifesting Itself as limited through Its own free will. This state has been described by various systems as vacuity, indeterminateness, ignorance, and avidya. It might also be termed the state of apparant forgetfulness, self-concealment, contraction, or limitation of the Absolute Consciousness.

Divine Shakti or Power, which is inseparable from Paramashiva, manifests the universe after obscuring the experience of Supreme "I"-ness. This state of limitation of consciousness is the source of all subsequent tension, unrest, and struggle. The process of manifestation is a gradual separation of the unity of Shiva and Shakti, being and becoming. These various forms of manifestation assumed by consciousness have been classified into thirty-six tattvas or categories.

The Shiva Tattva is the first manifestation of Reality, in which Chitshakti predominates. It is the state of pure "I"-ness. The subjects who experience this level of consciousness are called Shambhavas.

The Shakti Tattva manifests almost simultaneously with the Shiva Tattva. As soon as the desire to create stirs in the heart of the Absolute, the Shiva and Shakti Tattvas arise. However, as consciousness presupposes being, the Shakti Tattva presupposes the Shiva Tattva. The experience at the level of the Shakti Tattva assumes the form of "I am." Ananda shakti predominates in this state, and the subjects who experience it are called Shaktajas.

At the level of the Sadashiva Tattva, iccha shakti becomes predominant. The experience in this state assumes the form, "I am this." As it is the beginning of the manifestation of being or the first stirring of consciousness, it is also called the Sadakhya Tattva. Those who experience this state are called Mantra Maheshvaras. The whole universe constitutes the object of their experience.

The Ishvara Tattva is the state of manifestation wherein jnana shakti predominates and with it, the element of objectivity or "this"-ness. The experience now assumes the form "This I am." It is called the Ishvara Tattva be-

cause here the condition of lordliness assumes a more prominent role than self-consciousness. While Sadashiva is the state of the internalization of Shiva and Shakti, Ishvara is the state of their externalization. Those who experience this state of consciousness are called Mantreshvaras.

The Shuddha Vidya Tattva is the state of manifestation in which kriya shakti becomes predominant. Here the subjective and objective aspects of consciousness become equally prominent and the experience takes the form "I am this." The experiencing subjects of this state of consciousness are called Mantras.

All the categories from the Shiva Tattva through the Shuddha Vidya Tattva are referred to as the pure order of creation because the experiencer maintains his basic unity-awareness without any limitation. Accordingly, this realm of creation is also described as the sphere of true knowledge. From this point down to the Purusha Tattva, the order of creation becomes a combination of both the pure and the impure, inasmuch as the unity-consciousness becomes progressively obscured. The consciousness of plurality becomes the dominant feature of this realm.

The Maya Tattva is the state of manifestation where the unity-awareness of the subject becomes differentiated into multiplicity. It causes the Universal Self to appear in the form of the finite self. The "I" (Aham), or the subjective element, becomes Purusha; and "this" (Idam), or the objective element, becomes Prakriti. In order to accomplish this, Maya produces the five cloaks (kanchukas) — Kalaa, Vidya, Raga, Kaala, and Niyati — which give rise to the notion of finite doership, finite knowledge, finite desire for particular objects, finite existence in time, and finite pervasiveness in space, respectively. When the Absolute Subject assumes the form of the limited subject under the influence of Maya and its cloaks, it is called Purusha. In this state the Self becomes limited and forgets Its essential nature.

These Purushas or individual souls are given different names according to their particular state of existence. When

they identify themselves with the physical body and lack true knowledge of the Self, they are called Sakalas. They are associated with all three impurities — the Anava, Mayiya, and Karma Malas.

The next order of beings, the Pralayakalas, have no physical body but only the subtle body, which contains the five tanmatras, Manas, Ahamkara, and Buddhi. They are enveloped in Maya and the five kanchukas and experience the states of cosmic dissolution or pralaya. They have no clear consciousness of either the subject or the object. They exist in a state similar to sleep. Pralayakalas have only the Anava and Karma Malas.

The experiencing subjects of the stage between the Suddha Vidya Tattva and the Maya Tattva are called Vijnanakalas. They retain only the Anava Mala. Here the experiencers are devoid of agency; it is a state of pure awareness. Their field of experience with which they identify, consists of the Sakalas and the Pralayakalas. This is a transitional stage through which the individual soul passes before it reaches the state of the Universal Experiencer in the pure creation.

From the Prakriti Tattva through the Prithivi Tattva lies the objective side of creation, which is classified as impure. The only plausible explanation for Paramashiva's self-concealment and self-limitation is that creation is a play or self-amusement on His part. Just as it is the nature of fire to burn, similarly, it is the nature of Paramashiva to manifest Himself in various forms as both subject and object. Just as milk naturally flows from a mother's breast out of intense love for her child, in the same way, the infinite bliss of the Supreme Soul naturally overflows and spills out into the play of the five functions. The scriptures also declare that all beings are born of ananda, exist in ananda, and merge back into ananda. Such an overflow of bliss is the very nature of the Absolute. It is the ignorance of the nature of all manifestation which gives rise to the illusion of evil and suffering. Evil is a sign of separation or disintegration. The same evil is transformed into good in the unity of all being.

The difference in viewpoint between the Absolute and the individual is that whereas everything appears as pure unity to the Absolute, it appears as multiplicity to the individual. While the individual has only finite vision, the Absolute has the vision of the whole. Essentially all is one; but because the One appears as many, the many must also be considered a reality. The One Being, when associated with time and space, appears as multiplicity and becomes the objects of sense perception.

Paramashiva assumes the form of Shiva and Shakti, Prakasha and Vimarsha, during the process of manifestation. Shakti gives rise to the manifestation of the world, which includes the thirty-four categories from Sadashiva to Earth. The Shiva and Shakti Tattvas are always manifest; whereas, the other tattvas are subject to the processes of evolution and involution. Shakti is the universal principle which gives rise to the manifestation of these processes.

Adhyatma Vidya or the Science of the Self is regarded as the royal science or secret. The sages sought the imperishable Self, which alone transcended mundane change. The aim of Kashmir Shaivism is to help the individual attain this Self. Nothing is separate or cut off from It. The Self is the supreme Experiencer, which assumes the forms of knower, known, and the process of knowing.

Although from the absolute point of view there is no bondage, when the Supreme, due to His all-transcending power of freedom manifests Himself as limited, He forgets His own perfection and becomes bound. But even in this state of apparent limitation He remains pure and perfect. The nature of this limitation consists of the loss of freedom. Accordingly, man has to recognize the fact of bondage since it is a reality with which he has to deal. All spiritual disciplines are based on the assumption of bondage and aim at ultimate release. Though phenomenal existence is a manifestation of the divine nature, it is still a state of limitation or imperfection and is a source of pain.

Self-concealment and self-revelation operate only at the level of the Absolute. The will and thought of the individual

work only at a lower level, within the realm of creation. The process of bondage and liberation is not automatic or mechanical. The notion of doership on the part of the individual is the root of all bondage or suffering. Once he realizes that it is not he but the Absolute who is the agent, he ceases to be responsible for good and evil. He is, however, responsible as long as he retains the sense of individual "I"-ness or ego. As long as a person is unaware of his identity with the Absolute, he is subject to the laws of discipline or morality. Though in reality there is no bondage, the individual remains bound as long as he perceives himself as limited. To realize the Self simply means to become aware of the power or nature of the Self, which has been obscured by ignorance. Liberation is the return to the original, pure Self-consciousness.

The individual is incapable of attaining on his own the vision of the Infinite. Self-effort must be combined with surrender to the Supreme. According to Kashmir Shaivism the Absolute is spontaneously realized by the individual on whom the grace of God has descended. Perfect freedom is attained only through grace or Shaktipat, which is independent of human effort. The very desire to attain God implies that grace is already operative. Grace is absolutely unconditioned and functions at all times in all individuals. The apparent differences in the descent of grace are actually differences in the receptivity of the individuals concerned. The Absolute cannot be accused of partiality for it is He alone who favours or rejects Himself. There is no other. God bestows grace through the Guru in the form of Shaktipat.

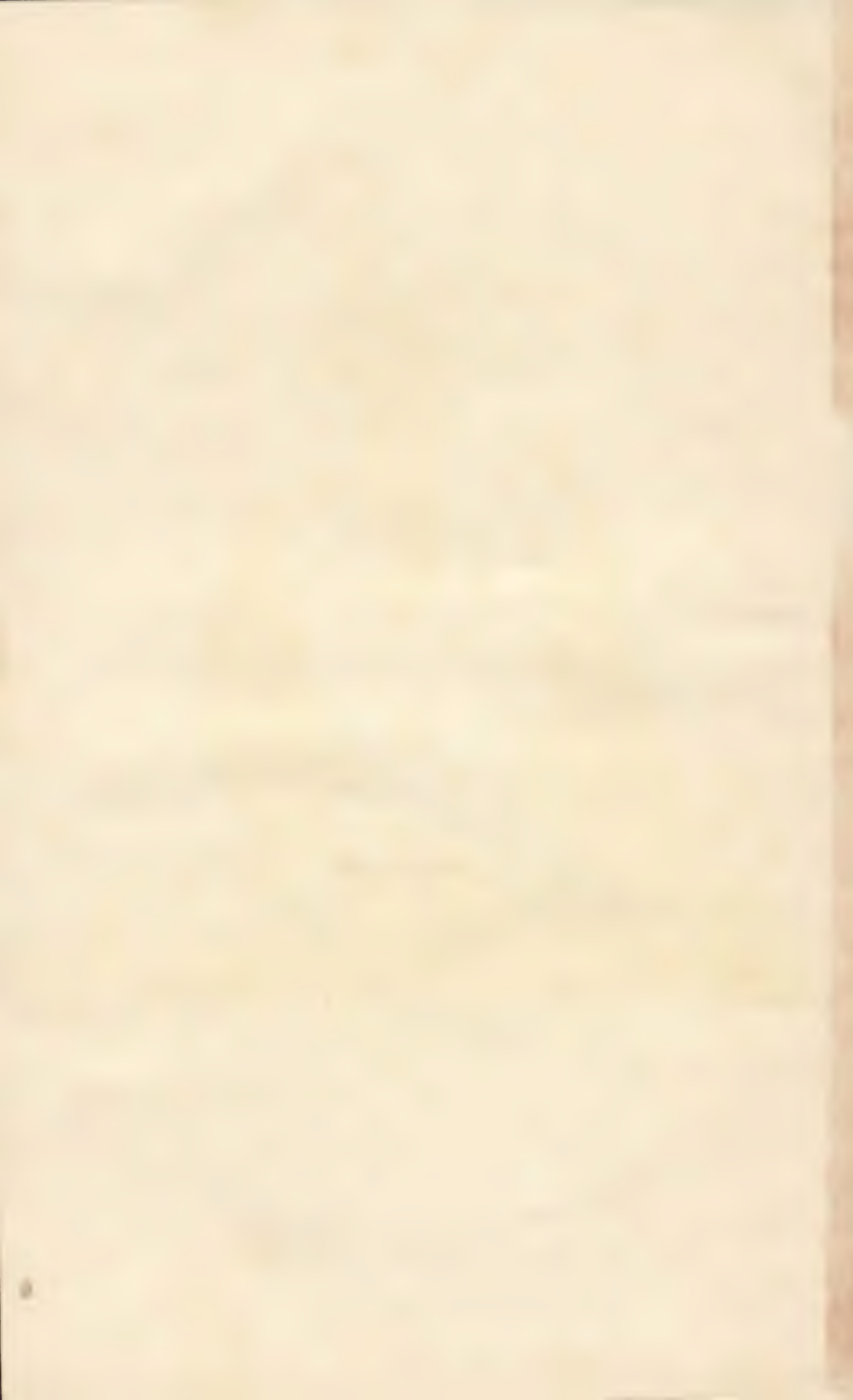
Depending upon the degree to which grace has fallen upon him, the initiate adopts one of four means to attain Self-realization — the Anava Upaya, Shakta Upaya, Shambhava Upaya, or Anupaya. A seeker should select the path which is most suitable to his taste and temperament.

The upayas are also called samavesha, which means the merging of the individual self into the Absolute Self. It represents a complete reversal of the process of manifestation.

The possibility of gradual release is accepted by Shaivism. The degree of freedom which a person attains depends upon the extent to which he assimilates objects into the Self. Final release or the attainment of perfect freedom consists of the assimilation of all objects into the Subject or Self. Since this process of assimilation is the reverse of the process of manifestation it is characterized by increased interiorization and universalization of vision, which is accompanied by a corresponding increase of freedom. Finally, when all objects are completely absorbed, the polarity of the subject and object collapses; and the soul merges into Pure Consciousness. This is what is meant by the realization of the Supreme Self. To such a realized soul, the objects of knowledge and the process of knowing are not different from the knower. He no longer considers himself an individual soul because the concept of individuality is based on the erroneous notion that there is a subject and an object. To the realized soul, everything previously experienced as external now appears as internal. He who knows the Self neither fears anything, for the whole universe is his own form, nor does he grieve, for the Supreme Source of all diversity is imperishable.

In addition to gradual liberation, Shaivism also accepts the possibility of immediate release. In such cases, the individual immediately attains the ultimate state without the necessity of passing through any intermediate process or stage. However, such realization is uncommon.

According to Shaivism, the liberated being does not lose his individuality even though he has attained the state of Absolute Subject. He simply identifies with the Supreme "I" and perceives all individual entities as one with himself. Nothing is negated; on the contrary, everything including the negating consciousness is absorbed in the Self.



Shivasutras

Unmesha (Section) I

Sambhava Upayaha

1. *Chaitanyam atma.* (The Self is essentially of the nature of Pure Consciousness.)

2. *Jnanam bandhaha.* (Limited knowledge is bondage.)

3. *Yonivargaha kalasariram.* (Maya with its associated principles and Kalaa, which gives origin to bodies and worlds, are bondage.)

4. *Jnanadhishthanam matrika.* (The letters of the alphabet from A to ksha are the basis of limited knowledge.)

5. *Udyamo bhairavaha.* (Effort is Bhairava. The tremendous effort which is required to manifest the universe proceeds from the divine will of Shiva, the Universal Consciousness.)

6. *Saktichakra sandhane visvasamharaha.* (The destruction of the universe takes place through meditation on the group of shaktis or powers.)

7. *Jagrat svapna sushupta bhede turyabhoga sambhavaha.* (The bliss of turiya or the fourth state of consciousness arises even during the different states of waking, dream, and deep sleep.)

8. *Jnanam jagrat.* (The waking state is perception. It is the state in which the Self is in direct contact with the objective world.)

9. *Svapno vikalpaha.* (The dream state is mental activity. Its contents consist of the mental processes which occur in isolation from the objective world.)

10. *Aviveko maya saushuptam.* (The deep sleep state is the inability to discriminate, which is caused by the power of illusion. This state is characterized by the absence of perception since the knowing faculty has ceased to function.)

11. *Tritayabhokta viresaha.* (He who experiences the three states [of waking, dream, and deep sleep] is Viresha or the Lord of the senses. The complete integration of these states allows him to wield all powers within that limited realm of manifestation.)

12. *Vismayo yogabhumikaha.* (The different stages attained in the course of yogic practice are filled with wonders.)

13. *Icchasaktiruma kumari.* (The power of will is the maiden Uma. The power functioning through a yogi is confined within the realm of manifestation, and as such, is still unwedded to the Divine Consciousness of Shiva or the Unmanifest.)

14. *Drisyam sariram.* (The objective world around such a yogi appears to him as his own body.)

15. *Hridaye chittasanghattad drisyasvapadarsanam.* (When the mind becomes united with the heart, one perceives the true nature of the objective world and the dream world. The objective world produced in the mind of the yogi is perceived as a dream or a purely imaginary phenomenon.)

16. *Suddhatattva sandhanadva apasusaktihi.* (Contemplation of the pure principle of the Supreme Reality can also free an individual soul from bondage. He thereby counteracts and transcends the power which has bound him to the phenomenal world.)

17. *Vitarka atma jnanam.* (The knowledge of the Self is conviction. One who constantly dwells on the thought, "I am the Self of the universe, Shiva," in fact becomes Shiva in due course of time.)

18. *Lokanandaha samadhisukham.* (The bliss of loka is the ecstasy of samadhi. The yogi becomes aware of the bliss which pervades all the manifested worlds.)

19. *Saktisandhane sarirotpattihi.* (Through the contemplation of Shakti, bodies are created. By meditating on the divine power, which is the basis of the objective world, the yogi comes to understand how all bodies are created by this power and with this knowledge can himself create them.)

20. *Bhutasandhana bhutaprithaktva visvasanghattaha.* (The yogi gains the ability to unite the gross elements, to separate them, and to know how and with which elements objects in the universe are composed.)

21. *Suddhavidyodayat chakresatva siddhihi.* (Pure knowledge dawns and he acquires mastery over all powers. When he understands the basic principle behind phenomenology, he masters the shakti chakra through which the divine power descends into manifestation.)

22. *Mahahradanusandhanat mantraviryanubhavaha.* (The awareness of identity with the Mahahrada, the infinite reservoir of divine energy, brings the experience of the potency of the mantra. By achieving this identity with the inexhaustible source of divine energy, he penetrates the secret of the power of sound inherent in mantras.)

Unmesha (Section) II

Saktopayaha.

1. *Chittam mantraha.* (The basis of mind is mantra.)

2. *Prayatnaha sadhakaha.* (Right effort is the means.)

3. *Vidyasarirasatta mantrarahasyam.* (The secret of mantra lies in the nature of the Supreme, who is aware that the entire universe is His body.)

4. *Garbhe chittavikaso'visishtavidya svapnaha.* (Ordinary knowledge or limited expansion of consciousness which

develops through the mind within the realm of Maya is dream-like and purely imaginary.)

5. *Vidyasamutthane svabhavike khecari sivavastha.* (Through the natural unfoldment of pure knowledge, khechari, the state of Shiva, is attained.)

6. *Gururupayaha.* (The Guru is the means.)

7. *Matrikachakra sambodhah.* (The knowledge of the matrika chakra is secured for the disciple by the Guru. The matrika chakra represents the totality of the Shakti implicit in the letters of the alphabet from A to ksha.)

8. *Sariram havihi.* ([For him who has acquired the knowledge of the matrika chakra] the body is the sacrificial food which he throws into the fire of consciousness.)

9. *Jnanam annam.* ([For him] knowledge [which is described as bondage in Sutra 1-2] is the food, because it is eaten or swallowed by him.)

10. *Vidyasamhare taduttha svapna darsanam.* (When pure knowledge is destroyed [due to the pride or carelessness of the seeker], there arise visions or manifestations of illusory, dreamlike worlds.)

Unmesha (Section) III

Anavopayaha.

1. *Atma chittam.* (The nature of the individualized Self is the mind, which is nothing but a derivative and limited form of Pure Consciousness.)

2. *Jnanam bandhaha.* (Limited knowledge, vitiated by illusion, is the cause of the bondage of the individual soul.)

3. *Kaladinam tattvanam aviveko maya.* (The ignorance of the true nature of Kala and the other tattvas which are characterized by limitation is Maya.)

4. *Sharire samharaha kalanam.* (The reabsorption of the tattvas [from earth to Shiva] should be accomplished in the body, by dissolving each into its cause.)

5. *Nadisamhara bhutajaya bhutakaivalya bhutaprithaktvani.* (Nadisamhara refers to the stoppage of the nadis through pranayama, which causes their dissolution. Bhutajaya or the conquest of the elements is achieved by the practice of dharana or concentration on certain parts of the body. Bhutakaivalya or separation from the elements is done by withdrawing the mind from them, i.e., through pratyahara. Bhutaprithaktva is isolation from the elements and refers to pure, independent consciousness apart from them. These are accomplished with effort by means of Anavopaya.)

6. *Mohavaranat siddhihi.* (Siddhi [the enjoyment of Maya] is produced as a result of the concealment or obscuration by delusion.)

7. *Mohajayat anantabhogat sahajavidya jayaha.* (The knowledge of Reality is attained only on conquering that delusion completely.)

8. *Jagrat dvitiyakaraha.* (One whose awareness of Reality is steady perceives the universe, which is secondary to unlimited consciousness, as his own rays.)

9. *Nartaka atma.* (The Self is an actor.)

10. *Rango antaratma.* (The inner Self is the stage.)

11. *Prekshakanindriyani.* (The sense organs are the spectators.)

12. *Dhivasat sattvasiddhihi.* (The essential nature of Reality, which is light, is attained by mastery of the intellect.)

13. *Siddhaha svatantrabhavaha.* ([On attaining complete mastery of the intellect] the yogi arrives at a state of independence which is characterized by spontaneous knowledge and the power of action.)

14. *Yatha tatra tathanyatra.* (As there, so also elsewhere. Just as the yogi's Self is manifested in the body, similarly, that power is produced in all other places where he fixes his attention.)

15. *Bijavadhanam.* (He should concentrate on the seed of the universe, Parashakti.)

16. *Asanasthaha sukham hrade nimajjati.* (Established in concentration on the Self alone, he easily plunges into the ocean of bliss.)

17. *Svamatra nirmanam apadayati.* (Such a yogi can bring about the manifestation of objects according to the measure of his capacity.)

18. *Vidya'vinase janmavinasaha.* (When the true knowledge already described becomes permanent, the cycle of births comes to an end.)

19. *Kavargadishu maheshvaryadyaha pasumataraha.* (The yogi should beware of the different ruling shaktis, Maheshwari and others, who are inherent in the different groups of alphabets [such as the Ka-group] because even though he has attained the tattvas, through ignorance he may still be deceived by these shaktis.)

20. *Trishu chaturtham tailavadasechyam.* (The three states of waking, dream, and deep sleep should be poured into the fourth state or turiya like the uninterrupted flow of oil. In other words, the yogi should try to maintain the turiya state of consciousness in the background while in the lower three states so that he will not get trapped again in the illusions of the lower states.)

21. *Magnah svachittena praviset.* (Such a state [turiya] is entered by diving into the deeper levels of his own mind.)

22. *Prana samachare samadarsanam.* (When the prana purified by Shakti is properly regulated and circulates slowly, the yogi experiences in all states the bliss of Pure Consciousness, the feeling of oneness, or equal vision.)

23. *Madhye'vara prasavaha.* (If the yogi who has attained the turiya state remains satisfied with the delight he experiences at the beginning and end of that state and

does not proceed to the state beyond turiya, his consciousness can revert to the lower states in the middle.)

24. *Matra svapratyaya sandhane nashtasya punarutthanam.* (Even if such a fall occurs, if the yogi eliminates this intermediate state by constant contemplation of Pure Consciousness, he can permanently regain steadiness in the turiya state.)

25. *Sivatulyo jayate.* (The yogi who has reached this supreme state becomes equal to Shiva.)

26. *Sariravrittir vratam.* (Such a Self-realized yogi performs all his physical activities as acts of worship.)

27. *Katha japaha.* (His speech is japa or constant repetition of the mantra of the consciousness of the supreme Self.)

28. *Danam atmajnanam.* (The constant dissemination of divine wisdom is his charitable gift to humanity.)

29. *Yo'vipastho jnahetuscha.* (He becomes an instrument of knowledge and protection; in other words, he becomes a Sadguru to qualified disciples.)

30. *Svasakti prachayo'sya visvam.* (The universe is filled with his own Shakti or Pure Consciousness.)

31. *Sthiti layau.* (Maintenance and reabsorption are also a manifestation of his own Shakti.)

32. *Tat pravrittavapyanirasah samvetrubhavat.* (Even though he is engaged in such activities as creation, etc., he is totally unattached to them and remains unmoved because he is established in the awareness of the supreme Self.)

33. *Sukhaduhkhayor bahirmananam.* (The experiences of pleasure and pain in the life of such a Self-realized yogi are confined to the periphery of his consciousness [and do not affect his inner being].)

34. *Tadvimuktastu kevali.* (He who has totally transcended pleasure and pain, whose mind is not affected

even by residual impressions of them, is called a kevali [knower of Pure Consciousness alone].)

35. *Mohapratisamhatastu karmatma.* (One who is overcome by delusion and is therefore affected by pleasure and pain becomes a doer of actions; hence, he must reap the fruits of good and bad actions.)

36. *Bhedatiraskare sargantara karmatvam.* (When the notion of difference is destroyed, one develops the ability to create another universe merely by desiring to do so.)

37. *Karanasaktihi svato'nubhavat.* (The power to create extraordinary things exists in him naturally on account of his experience of the divine power.)

38. *Tripadadyanupranananam.* (Turiya, the fourth state, should be experienced in the beginning, middle, and end of all states by living at their root. In other words, turiya must interpenetrate all states.)

39. *Chitta sthitivaccharira karana bahyeshu.* (Just as the mind is fixed [in turiya] during introspective meditation, so too during the ordinary conscious life of the body, senses, and objects, one should remain established in the inner consciousness even though the mind is turned outward.)

40. *Abhilashad bahirgatihi samvahyasya.* (When the jiva does not experience this state of turiya, he goes out on account of desire for objects.)

41. *Tadarudha pramitestatkshayajjivasamkshayaha.* (When one is established in turiya, all one's desires are destroyed; hence, one's existence as a limited individual being also comes to an end simultaneously.)

42. *Bhutakanchuki tada vimukto bhuyaha pratisamaha paraha.* (When the individuality, which is limited by desires and the psycho-physical mechanism, is dropped, he becomes liberated and again reverts to the state of Shiva.)

43. *Naisargikaha pranasambandhaha.* (The connection of Pure Consciousness with prana is natural.)

44. *Nasikantarmadhyasamyamat kimatra savyapasavya saushumneshu.* (Since the connection of Pure Consciousness with prana is natural, what more is there to be done by one who controls it after fixing the internal sight and who continues to meditate on its innermost part, which is the core of everything, in the right, left, and middle [pingala, ida and sushumna] nadis?)

45. *Bhuyahasyat pratimilanam.* (The yogi will again be united with his true Self; that is, he will be reabsorbed into Shiva.)

The *Pratyabhijnahridayam*

1. *Chitihi svatantra visva siddhi hethuhu.* (Supremely independent Chiti [Universal Consciousness] is the cause of the siddhi [manifestation, maintenance, and reabsorption] of the universe.)

2. *Svecchaya svabhittau visvam unmilayati.* (Of its own free will Chiti unfolds the universe on its own screen.)

3. *Tan nana anurupa grahya grahaka bhedat.* (That universe is manifold because of the differentiation of reciprocally adapted objects and subjects.)

4. *Chiti sankochatma chetano'pi sankuchita visvamayaha.* (The individual experiencer also, in whom Chiti or consciousness is contracted, has the universe as his body in a contracted form.)

5. *Chitireva chetana padadavarudha chetya sankochini chittam.* (Chiti itself descending from the stage of Universal Consciousness becomes chitta [individualized consciousness] through the process of contraction.)

6. *Tanmayo maya pramata.* (The empirical self governed by Maya consists of chitta.)

7. *Sa chaiko dvirupas trimayas chaturatma sapta panchaka svabhavaha.* (Though it [Self] is one, it becomes twofold, threefold, fourfold, and of the nature of seven pentads.)

8. *Tad bhumikaha sarva darsana sthitayaha.* (The positions of the various systems of philosophy are only various roles of that consciousness or Self.)

9. *Chidvat tachchakti sankochat malavritaha samsari.* (In consequence of its limitation of Shakti, Reality, which

is all consciousness, becomes the mala-covered transmigrating individual soul.)

10. *Tathapi tadvat pancha krityani karoti.* (Even in this limited condition the individual soul performs the fivefold act as He [Shiva] does.)

11. *Abhasana rakti vimarsana bijavasthapana vilapanatastani.* (Another esoteric form of the fivefold act consists of manifesting, relishing, experiencing as self, settling of the seed, and dissolution.)

12. *Tadaparijnane svasaktibhir vyamohitata samsaritvam.* (To be a transmigratory being means being deluded by one's own powers because of the ignorance of the authoship of the fivefold act.)

13. *Tat parijnane chittameva antar mukhi bhavena chetana padadhyarohat chitihi.* (Acquiring full knowledge of it [i.e., of the authorship of the fivefold act of the self] chitta itself by inward movement becomes Chiti by rising to the status of Universal Consciousness.)

14. *Chitivanhi ravarohapade cchanno'pi matraya meyendhanam plushyati.* (The fire of Chiti even when it descends to the lower stage, though covered by Maya, partly burns the fuel of the known.)

15. *Balalabhe visvam atmasat karoti.* (By acquiring the inherent power of Chiti, the aspirant assimilates the universe to himself.)

16. *Chidananda labhe dehadishu chetyamaneshvapi chidaikatmya pratipatti dardhyam jivanmuktihi.* (When the bliss of Chit is attained, the consciousness of identity with Chit remains stable even while the body, etc., is being experienced. This state is jivanmukti, liberation even while one is alive.)

17. *Madhya vikasat chidananda labhaha.* (By the unfoldment of the centre there is acquisition of the bliss of the Chit.)

18. *Vikalpa kshaya sakti sankocha vikasa vahacchedadyanta koti nibhalanadaya ihopayaha.* (Herein, [for that unfoldment of the centre] the means are: (1) dissolution of all thoughts; (2) withdrawing of consciousness that rushes out through the gates of the senses and turning it inwardly towards the Self, holding the consciousness steadily within, while the senses are allowed to perceive their objects; (3) cessation of prana and apana; and (4) practice of fixing the mind at the time of the rising of prana and its coming to an end between the heart and the anta at the distance of twelve fingers from the heart, etc.)

19. *Samadhi samskaravati vyutthane bhuyo bhuyas chidaikyamarsannityodita samadhi labhaha.* (In the post-samadhi state called vyutthana, which is full of the after effects of samadhi, there is the attainment of permanent awareness by dwelling on one's identity with the Universal Consciousness over and over again.)

20. *Tada prakasananda sara maha mantra viryatmaka purnahanta vesat sada sarva sarga samhara kari nija samvid devata chakresvarata praptirbhavatiti Sivam.* (Then, as a result of entering into the perfect "I"-consciousness or Self, which is in essence light and bliss and of the nature of the power of the great mantra, there accrues the attainment of lordship over one's group of deities of consciousness that brings about all emanation and reabsorption of the universe. All this is of the nature of Shiva.)

LITERATURE OF KASHMIR SHAIVISM*

The literature of Kashmir Shaivism falls into three broad divisions:

A. The *Agama-Shastra*

B. The *Spanda-Shastra*

C. The *Pratyabhijna-Shastra*

The chief features of these categories are as follows:

A. The *Agama-Shastra* — This is considered to be of superhuman authorship. It lays down both the doctrines and practices of the system. It is regarded as revelation which has come down (agama) through the ages from teacher to pupil.

Among the so-called works belonging to this *Shastra* there are various Tantras, some of which are the following: *Malini Vijaya* (or *Malini Vijayottara*), *Svachchhanda, Vijnana Bhairava,* and *Rudrayamala.* Most of these existed long before the appearance (or reappearance) of Trika and expounded a primarily dualistic doctrine. In any case, they seem to have been interpreted in a dualistic, or even a pluralistic, sense.

It was to put a stop to the spread of this dualistic teaching and to show that the highest form of the *Shivagama* taught only pure idealistic monism that the *Shivasutras* were revealed. For that reason they constitute, from the Trika point of view, the most important part of the *Agama-Shastra.* Their authorship is attributed to Shiva Himself, who presumedly revealed them to Vasugupta, a sage who must have lived towards the end of the eighth or the beginning of the ninth century, A.D. There are several works on

* *See Kashmir Shaivism by J. C. Chatterji.*

the *Shivasutras*: the *Vritti*, the *Varttika* of Bhaskara, and the commentary called *Vimarshini* by Kshemaraja.

B. The *Spanda-Shastra* — This lays down the main principles of the system in greater detail and in a more amplified form than the *Shivasutras*, and hardly enters into any philosophical reasoning in support of them.

Of the treatises belonging to this *Shastra*, the first and foremost are the *Spandasutras*, generally called the *Spanda-karikas*. These *Sutras*, which consist of fifty-two verses, are based on the *Shivasutras* and form a sort of running commentary on them. It is a commentary which only expounds the principles, no doubt in greater detail, but again without entering much into philosophical reasoning. The collection of the *Spandasutras* is a work which sums up the doctrine of the *Shivasutras*. The *Spandasutras* are attributed by Kshemaraja to Vasugupta himself but it is more likely that they were composed by the latter's pupil, Kallata.

The *Vritti* by Kallata, which expounds these *Sutras*, together with the *Sutras* or *Karikas* themselves, comprises the *Spanda-Sarvasva*. These are practically all of what now remains of the original *Spanda-Shastra*. However, on the *Spandasutras* there are the following commentaries: the *Vivriti* by Ramakantha; the *Pradipika* by Utpala; the *Spanda-Sandoha* by Kshemaraja, which is a commentary on only the first *Sutra* or *Karika* but explains the purpose of the whole work; and the *Spanda-Nirnaya*, also by Kshemaraja, of which only the first section is available in Kashmir.

C. The *Pratyabhijna-Shastra* — This may be regarded as the philosophy proper of Trika. It expounds the doctrines rationally, attempts to support them by reason, and refutes the views of opponents. The founder of this *Shastra* was the Siddha Somananda, most probably a pupil of Vasugupta.

The first work which laid the foundation of this branch was the *Shiva-Drishti* by Somananda himself. The *Shiva-Drishti*, or the *Shiva-Darshana*, was the philosophy of Kashmir Shaivism par excellence. Unfortunately, the complete work is no longer available. Somananda composed a *Vritti* of his own on the *Shiva-Drishti;* but this, along with other

works of his, are now lost and are known only by name and from some of their quotations.

The next and most important existing work of this *Shastra* is the *Ishvara-Pratyabhijna* or simply the *Pratyabhijna-Sutras* by Utpala, the famous pupil of Somananda. It contains 190 verses or sutras. In these verses, Utpala summarized the teachings of his master Somananda. For that reason, his *Ishvara-Pratyabhijna* is described as "the reflection of the wisdom taught by Somananda." Being a shorter and more compact work, the *Pratyabhijna* seems to have superseded, to a great extent at least, the *Shiva-Drishti* of Somananda. In fact, the *Pratyabhijna* assumed such an important position that the whole system of the Shaiva Philosophy of Kashmir has come to be known, outside Kashmir, as the *Pratyabhijna* Darshana. A mass of literature grew up around the *Sutras* or *Karikas* of Utpala; and the *Pratyabhijna-Sutras*, together with the various commentaries on them and with other works which drew their inspiration from the *Sutras*, now constitute the major portion of the existing writings on Kashmir Shaivism.

Of the commentaries on the *Pratyabhijna-Sutras*, the following are still available: the *Vritti* by Utpala himself (incomplete); the *Pratyabhijna Vimarshini* by Abhinavagupta (complete), also called the *Laghvi Vritti* or the Shorter Commentary; and the *Pratyabhijna Vivriti Vimarshini*, also called the *Brihati Vritti* or Longer Commentary, by the same author.

A digest of the *Pratyabhijna-Shastra*, named *Pratyabhijna Hridayam*, was prepared by Kshemaraja, the brilliant pupil of Abhinavagupta. It avoids all polemics and states in a very succinct form the main tenets of the Pratyabhijna system.

In addition to these three main divisions of the Shaiva literature, there are also a number of compositions called Stotras, which give expression to the philosophical doctrines of the system in a devotional form and occupy the same position in this system as the *Vedanta Stotras* do in Vedanta. In addition, there are various compositions which set forth the daily practices and ceremonies to be performed by a

Shaiva. Finally, there is the great work, *Tantraloka,* by Abhinavagupta, which forms a class by itself and deals comprehensively with Shaivism in all its aspects.

Of these three branches of the Kashmir Shaivism literature, the first, or the *Agama-Shastra,* is attributed to Shiva Himself. He is represented in the Tantra section of this *Shastra* as explaining the doctrines and practices of Shaivism, usually to Parvati in answer to her questions. He is also believed to have composed the *Shivasutras,* in which He laid down the principles in a compact form and revealed them to Vasugupta. The second branch was originated either by Vasugupta himself or by his pupil Kallata, and the third was founded by the Siddha Somananda. Leaving aside the *Agama-Shastra,* which includes the *Shivasutras,* Vasugupta and Somananda must be considered the human founders of the Advaita Shaivism which is peculiar to Kashmir.

The following are some modern works available in English:

1. *Siddha Meditation* by Swami Muktananda (Gurudev Siddha Peeth, Ganeshpuri, India — 1977).
2. *Kashmir Shaivism* by J. C. Chatterji (Research and Publication Department, Government of Jammu and Kashmir, India — 1962).
3. *An Historical Introduction to the Philosophy of Abhinavagupta* by K. C. Pandey (Chow Khamba Sanskrit Series, Varanasi, India — 1963)
4. *Kashmir Shaivism* by J. Rudrappa (University of Mysore, India — 1969)
5. *Pratyabhijna Hridayam* by Jaidev Singh (Motilal Banarsidass, Delhi, India — 1963).
6. *Kashmir Shaivism* by L. N. Sharma (Bharatiya Vidya Prakashan, Varanasi, India — 1972).
7. *The Doctrine of Recognition* by R. K. Raw (Vishveshvaranand Institute, Hoshiarpur, India — 1967).
8. *Siva Sutras: The Yoga of the Supreme Identity* by Jaidev Singh (Motilal Banarsidass, Delhi, India — 1979).

DIVISION OF TIME*

The shortest measure of time is called a Paramanu. It is the amount of time it takes the sun to flit across the smallest particle of matter. The longest measure of time is the whole life span of the universe, or the life span of Brahma.

2 Paramanus	=	1 Anu
3 Anus	=	1 Trasarenu
3 Trasarenus	=	1 Truti
100 Trutis	=	1 Vedha
3 Vedhas	=	1 Lava
3 Lavas	=	1 Nimesha
3 Nimeshas	=	1 Kshana
5 Kshanas	=	1 Kashtha
15 Kashthas	=	1 Laghu
15 Laghus	=	1 Nadika
2 Nadikas	=	1 Muhurta
6 or 7 Nadikas (depending upon whether the day or night is short or long)	=	1 Prahara or yama — $\frac{1}{4}$ of a day or night of human beings.
4 Yamas	=	1 Ahani (day)
4 Yamas	=	1 Ratri (night)
15 Days & nights	=	1 Paksha (fortnight)
2 Pakshas	=	1 Masa (month)
2 Pakshas	=	1 Day & 1 night of Pitrus (manes in Pitruloka)
2 Masas	=	1 Ritu (season)

* *See Srimad Bhagawatam — Book III — Ch. XI.*

6 Masas	=	1 Ayana (the southern or northern course of the sun)
2 Ayanas	=	1 Samvatsara (1 year of human beings)
2 Ayanas	=	1 Day and 1 night of the celestial beings in heaven or Svarloka
100 Samvatsaras	=	1 Paramayu or full life span of a human being
360 Samvatsaras	=	1 Divine year
3,000 Samvatsaras	=	Full life span of the Pitrus or Manes
36,000 Samvatsaras	=	Full life span of the celestial beings of Svarloka
1,728,000 Samvatsaras (human years)	=	Satya Yuga
1,296,000 Samvatsaras	=	Treta Yuga
864,000 Samvatsaras	=	Dvapara Yuga
432,000 Samvatsaras	=	Kali Yuga
Total, 4,320,000 Samvatsaras	=	1 Maha Yuga
1,000 Maha Yugas	=	1 Kalpa or 1 day (12 hours) of Brahma (or 4,320,000,000 human years)
2 Kalpas	=	1 Day and 1 night (24 hours) of Brahma. The night-time of 1 Kalpa (4,320,000,000 human years) is the duration of pralaya.
Total life span of Brahma	=	72,000 Kalpas
	=	311,040 Billion human years

From Maharloka up to Satyaloka, 1,000 revolutions of the four years (4,320,000,000 human years) constitute a day. The night is of equal length and is the time when Brahma goes to sleep, withdrawing the Bhuloka, Bhuvarloka, and Svarloka into his belly.

½ of Brahma's life = 1 Parardha

GLOSSARY

Abhasa: literally, "the shining forth," appearance; emanation; creation.

Agama: revealed scripture handed down (agama) through the ages from Guru to disciple.

Ahamkara: the individual ego or "I"-consciousness.

Ananda Shakti: the power of absolute bliss. This aspect of the Supreme is known as Shakti.

Anava Mala: the impurity in the form of innate ignorance in the individual soul which causes him to imagine himself to be imperfect. It reduces the Universal Consciousness to a limited individual being.

Anava Upaya: one of the means to Self-realization, in which the individual utilizes his own body and senses. It includes disciplines concerning the regulation of prana, rituals, worship of images, and repetition of mantras. It is also called Kriya Upaya as it is the path of action and Bheda Upaya because it starts with a sense of bheda or difference.

Anupaya: the subtlest means of self-recognition in which very little effort is made. It is also called the Pratyabhijna Upaya because it constitutes recognition of the true nature of the Self.

Anuttara: literally, "beyond which there is nothing;" another name for the Absolute, the Ultimate Reality.

Ashuddha Tattvas: impure categories or principles of creation. Manifestation from Prakriti to Prithivi (earth); the last twenty-four tattvas.

Bhutas: the five gross elements of etheriality (akasha), aeriality (vayu), formativity (agni), liquidity (ap), and solidity (prithivi).

Bindu: a point; the compact mass of Shakti gathered into an undifferentiated point ready to create; the highest Self or Consciousness; a form of light; the material cause of creation.

Buddhi: The first tattva of Prakriti. It is the ascertaining intelligence and the impersonal or superpersonal state of consciousness of a limited individual.

Chaitanya: the changeless aspect of Universal Consciousness; the Universal Intelligence or Spirit; the boundless space in which the universe is born, grows, and dies; the continuum of experience that pervades, sustains, and vitalizes all existence; the source of all things; the spiritual substance of all things; the one and only Reality.

Chinmaya: pure conscious power.

Chit: the static aspect of consciousness in the manifest world; the Shiva Tattva; the Absolute; foundational consciousness; the unchanging principle of all changes.

Chiti: the conscious power of the Absolute that brings about the world process.

Chitshakti: the power of self-revelation by which the Supreme shines by Itself. This aspect is known as Shiva.

Diksha: spiritual initiation by a Guru by which spiritual knowledge is imparted, the bondage of innate ignorance is removed, and the individual soul realizes its identity with God. It is the process by which grace is bestowed.

Guna: quality, property, or attribute; the basic constituents of Prakriti. They are three in number: sattva, rajas, and tamas.

Guru: a perfected spiritual Master: one who has realized his identity with God and who can impart this experience to a disciple. The Guru is the grace-bestowing

power of God; one who initiates a seeker through the process of Shaktipat.

Iccha Shakti: the power of will of Paramashiva; the power of forming a divine decision regarding what to do or create. This aspect is known as Sadashiva.

Ishvara: the fourth tattva in the process of universal manifestation. In this tattva, "I" and "this" are equally prominent. The consciousness of Sadashiva is "I am this." The consciousness of Ishvara is "this am I." Jnana is predominent in this tattva.

Jnana Indriyas: the five senses of perception: the power of hearing (srotra), the power of feeling-by-touch (tvak), the power of seeing (chakshu), the power of tasting (jihva), and the power of smelling (ghrana).

Jnana Shakti: the power of knowledge; the power of maintaining all objects in conscious relationship with oneself and also with one another. This aspect is known as Ishvara.

Kaala: one of the five kanchukas. It is the power that limits the universal condition of eternal existence; therefore, it is the origin of time, the cause of the sequential existence of things, which are known and then cease to be known. It is the cause of the temporal order — past, present, and future.

Kalaa: one of the five kanchukas. It is the power that limits the universal condition of omnipotence; therefore, it is the cause of the limited agency of the individual soul.

Kalpa: a day of Brahma; a period of 1,000 Maha Yugas; said to last 4,320,000,000 solar years.

Kanchukas: the five evolutes of Maya produced when the five universal conditions of consciousness are limited by Maya.

Karma Indriyas: the five powers of action: the power of speaking (vak), the power of grasping (pani), the

power of locomotion (pada), the power of excretion (payu), and the power of procreation (upastha).

Karma Mala: limitation of the universal power of action to a finite power. Its origin is the lack of awareness that Shiva is the only real agent or doer.

Kriya Shakti: the power of action; the power of Paramashiva to assume any and every form. This aspect is known as Shuddha Vidya.

Kundalini: the Shakti or creative force of the universe, which lies coiled in a contracted form at the base of the spine. This Shakti can be awakened by a Guru through the process of Shaktipat.

Lokanandah Samadhi: the superconscious state in which the bliss of the world is experienced.

Mala: literally, "impurity;" the limitation which constitutes the essential nature of the finite Self.

Manas: the mind; one of the psychic instruments. It co-operates with the senses in building up perceptions; it builds up images and concepts. It is a state of intense activity and is the product of Ahamkara.

Mantra: a mystic syllable, word, or group of words charged with divine or spiritual power. A mantra consists of sounds and embodies pure knowledge. One of the most common methods by which a Guru initiates a disciple is mantra diksha or the imparting of a mantra.

Mantra Maheshvaras: subjects who experience the "I am this" level of consciousness of the Sadashiva Tattva.

Mantras: subjects who experience the "I am this" level of consciousness of the Shuddha Vidya Tattva, in which the subjective and objective elements are equally prominent.

Mantreshvaras: subjects who experience the "this I am" level of consciousness of the Ishvara Tattva.

Maya Tattva: the sixth tattva in the process of universal manifestation; the gross power of consciousness; the limiting principle which reduces the universal powers of consciousness through the five kanchukas, producing the state of limited experience.

Mayiya Mala: limitation of the power of knowledge, which brings about the sense of difference.

Niyati: one of the five kanchukas. It is the power that limits the universal condition of all-pervasiveness or omnipresence; therefore, it is the cause of limitation with regard to space and cause. It connects specific causes to specific effects.

Paramashiva: literally, "Supreme Shiva;" the Ultimate Reality; the Absolute.

Parameshvara: literally, "the Supreme Lord;" another name frequently used for the Ultimate Reality.

Parasamvit: literally, "the Supreme Experience;" Pure Consciousness; another name for Paramashiva, the Ultimate Reality.

Parashakti: literally, "Supreme Power;" the highest Shakti of the Divine; another name for Vimarsha.

Prakasha: literally, "light;" one of the two aspects of Paramashiva, the Ultimate Reality; the principle of self-revelation which illumines everything; consciousness; the principle by which everything else is known.

Prakriti: the objective manifestation of the "I am this" experience of Suddha Vidya. Purusha is the experiencer (subject) and Prakriti is the experienced (object). Prakriti is the objective effect of the Kalaa Tattva. It has three constituents or gunas — sattva, rajas, and tamas — which are the gross forms of the jnana, iccha, and kriya shaktis of Shiva.

Pralaya: the dissolution and reabsorption of the universe at the end of a kalpa; the transcendental phase of cons-

ciousness; the passive phase or potential period when all manifestations are dormant.

Pralayakalas: experiencing subjects or individual souls resting in the Maya Tattva during pralaya. They are not cognizant of anything and possess no physical body — only the subtle body. They have only the Anava and Karma Malas.

Pratyabhijna: literally, "recognition:" the rediscovery of realization that the universal and individual spirits are one; another name for Kashmir Shaivism.

Pratyabhijna Hridayam: text of Kashmir Shaivism composed by Kshemaraja, which summarizes the teachings of Utpala's *Isvara Pratyabhijna* in twenty sutras. See Appendix II.

Pratyabhijna (Shastra): that branch of the literature of Kashmir Shaivism that deals specifically with the philosophical reasons for the doctrines of the *Shivasutras*. The founder of this branch of literature was Somananda (c. 850-900 A.D.), author of the *Shivadrishti*, which became the basic text of Kashmir Shaivism. However, his work was carried on in greater detail by his famed pupil Utpala (c. 900-950 A.D.), author of the *Pratyabhijna Sutra*, which has given its name to this branch of the literature.

Purusha: the limited individual soul. When Shiva subjects Himself to Maya and the five kanchukas, His universal powers are limited and He becomes a Purusha or individual subject. It is the subjective manifestation of the "I am this" experience of Shuddha Vidya.

Raga: one of the five kanchukas. It is the power that limits the universal condition of completeness; therefore, it is the cause of love or attraction for particular objects.

Rajo Guna: the activating aspect of Prakriti.

Sadashiva: the third tattva in the process of universal manifestation. At this stage the "I" - experience is more prominent than the "this" - experience. This tattva is

also known as Sadakhya, inasmuch as "sat" or being is posited at this stage. Iccha or will is predominant in this tattva.

Sakalas: all experiencing subjects or individual souls who identify themselves with the physical body and lack true knowledge of the Self. They are associated with the Anava, Mayiya, and Karma Malas.

Samavesha: absorption or merging of the individual consciousness into the Divine or Universal Consciousness.

Sattva Guna: the illuminating aspect of Prakriti.

Shaktajas: the subjects who experience the "I am" level of consciousness of the Shakti Tattva.

Shakta Upaya: one of the means to Self-realization; the path which is concerned with those psychological practices of transformation which bring about ultimate union with the Universal Consciousness. It is also called the Jnana (knowledge) Upaya because mental activities play an important role in it. Here one attempts to realize the Self through knowledge, meditation and contemplation of such ideas as "Shivo'ham" (I am Shiva). It is also known as the Bhedabheda Upaya because it is based upon difference as well as identity.

Shakti: the second tattva; the active or dynamic aspect of consciousness; the energy of Shiva. Shakti polarizes consciousness into "I and this" or subject and object. Shakti, however, is not different from Shiva, but is Shiva Himself in His creative aspect. Shakti is Shiva's intention to create. In the Shakti Tattva, the ananda aspect of the Supreme is predominant. The Shiva-Shakti Tattva is not an emanation, but the seed of all emanation.

Shaktipat: descent of the divine Shakti; the process of grace bestowal; the transmission of Shakti, or spiritual energy, from a Siddha Guru into a seeker, thereby awakening the dormant Shakti or Kundalini.

Shambhavas: the subjects who experience the level of consciousness of the Shiva Tattva, pure "I" - ness.

Shambhava Upaya: one of the means to Self-realization, meant for advanced aspirants who, by meditating on the Shiva Tattva, attain to His consciousness. This is the path of will where one attempts to maintain constant awareness that the universe is nothing but Chiti or Universal Consciousness.

Shiva: the initial creative movement of Paramashiva; the first tattva in the process of universal manifestation; the static aspect of consciousness in which chit or the power of self-revelation is predominant; the pure "I" - consciousness, disengaged from objective content or "this."

Shivasutras: the aphorisms which form the basis of the Kashmir Shaivistic philosophy, revealed to the saint Vasugupta in the ninth century A.D. by Lord Shiva, who appeared to him in a dream revealing the whereabouts of a large rock on which the aphorisms had been engraved.

Shuddha'Shuddha Tattva: pure-impure creation; the manifestation from the Maya Tattva to Purusha.

Suddha Tattvas: pure creation; the manifestation of the first five tattvas from Shiva to Shuddha Vidya.

Shuddha Vidya: the fifth tattva in the process of universal manifestation. In this tattva both "I" and "this" are equally prominent. Though the universe is seen differently, yet identity runs through it as a thread. There is unity in diversity at this stage. Kriya is predominant in this tattva. The consciousness of this stage is "this is this" or "I am I."

Siddha Guru: a perfected Master who has realized his union with God. By virtue of this realization, a Siddha is a direct channel for the dispensation of divine grace. He has the power to transmit his own Shakti or spiritual energy into a seeker, thereby awakening the dormant Shakti known as Kundalini.

Spanda: the dynamic aspect of the transcendental Reality; the supreme universal power; the ultimate conscious force or energy that permeates the universe during its processes of evolution and involution. Spanda is the impulse, throb, or ceaseless force from which springs all that exists. Spanda is the first motion of will; the initial impetus of spirit; the source of all actions; that power of consciousness which infuses life into the physical senses, which would otherwise appear inert. It is the first stage of consciousness before it crystallizes into the reasoning process.

Spandakarika: main text of the Spanda branch of the literature of Kashmir Shaivism.

Spanda (Shastra): that branch of the literature of Kashmir Shaivism that elaborates in greater detail the doctrines of the *Shivasutras*, but does not propose to discuss the philosophy upon which they are based. The principal treatise is entitled the *Spandasutras*, generally called the *Spandakarikas*.

Srishti: creation of the universe. In Kashmir Shaivism, it refers to the immanent or active phase of consciousness, which is also called abhasa.

Sushumna: the central nadi or subtle channel of energy leading from the base of the spine to the crown of the head.

Tamo Guna: the restraining or obscuring force of Prakriti.

Tanmatras: subtle or rudimentary elements: sound-as-such (Shabda Tanmatra), touch-as-such (Sparsha Tanmatra), colour-as-such (Rupa Tanmatra), flavour-as-such (Rasa Tanmatra), and odour-as-such (Gandha Tanmatra), as distinguished from the particular forms of sound, touch, colour, flavour, and odour.

Tattva: literally, "thatness," the basic categories or principles of the process of universal manifestation in Kashmir Shaivism, thirty-six in number, from the Shiva Tattva to the Prithivi Tattva (earth)

Unmesha: literally, "opening of the eye;" the unfolding or manifestation of the universe; technically, the junction-point between two thoughts.

Upaya: path or means to Self-realization. There are four in number: the Anava Upaya, Shakta Upaya, Shambhava Upaya, and Anupaya.

Vidya: one of the five kanchukas. It is the power that limits the universal power of omniscience; therefore, it is the cause of limited knowledge.

Vijnanakalas: the individual souls or experiencing subjects below Shuddha Vidya but above Maya. They have pure awareness but no agency. They are free of the Karma and Mayiya Malas but not yet free of the Anava Mala.

Vimarsha: literally, "experience:" one of the two aspects of Paramashiva, the Ultimate Reality; the non-relational pure "I"-consciousness; the Self-consciousness of the Supreme which brings about the world-process; also called Parashakti (Supreme Power).

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